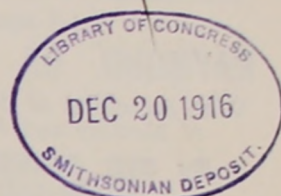


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothie.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,873.—VOL. XXXVI. [Registered as] SATURDAY, DECEMBER 2, 1916. [a Newspaper.] PRICE TWOPENCE.
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Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

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present year and the whole of 1917.

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the war, all copies to neutral countries are now being sent
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Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,873.—VOL. XXXVI. [Registered as] SATURDAY, DECEMBER 2, 1916. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	385
London Spiritualist Alliance.....	386
Metaphysics and Moonshine	386
Back to his Old Regiment	387
Mediums and Critics.....	388
Spiritualism and Religion.....	389
The "Spectator" and Psychical Research	389
Egyptian Religion and the Book of the Dead. Address by Mr. J. H. Van Stone	390
Why we are Immortal	391
Personal Magnetism	391
Indwelling Power	392
Sidelights	392

NOTES BY THE WAY.

Readers of Goldsmith's "Animated Nature," with the original illustrations, have enjoyed many a hearty laugh over the queer-looking wild animals he describes and the amusing blunders he makes concerning the regions in which they are found. Yet Goldsmith was writing his book so late as 1774, and he was writing of a world in which he lived, relying, of course, for his descriptions of the animated nature of far-off countries on the stories of travellers as recorded in the books which he consulted. Now, if it was possible for Goldsmith and others of his time to go so far astray in writing of the world in which they lived, how much greater is the likelihood of error and illusion in many of the accounts which purport to describe the next world? Fancy and imagination have great scope here, and they need all the time to be carefully checked by reason and experience. LIGHT has several times in the past indicated its attitude on this and other questions which are not yet in a stage to be scientifically verified. We should remember that the Universe is throughout reasonable and orderly, and that there is a continuous and harmonious relation between what we have learned and what we have yet to learn. Some persons, impatient of what they perceive to be unnatural and preposterous descriptions of the next world and its life, sweep them aside and deny that they have any truth whatever. They do not pause to reflect on the possibility of there being a core of reality in the stories. Goldsmith gave us some fantastic animal lore, illustrated by extraordinary-looking creatures. But, as a rule, all the creatures he described had an actual existence. It was merely that he (quite excusably), while correct on the main point, the existence of the animal, blundered in his description of it.

Discussing this question of the next world lately with a novelist who never disguises his hostility to psychic investigation, we learned that he denied *in toto* all the accounts which represented the next world as a place of substantial and natural things. He scouted the idea of a "materialistic heaven." It transpired that his ideas of the next state related to something so transcendental that it was not in mortal speech to describe it. It was like creation before the Spirit of the Lord moved on the face of the waters—"without form and void." It is wonderful how many persons of the artistic and intellectual classes are of the same opinion. They will admit a life after death, but the moment any definite idea of it is presented, they are ready with the cry of "Materialism!" This is

plainly the outcome of a spurious idealism. We cannot altogether condemn it, for what have we made of the earth? A scene of pain and struggle, every man's hand against his neighbour, the dull conflict of industrialism and commercialism and politics in time of "peace," and a horror of carnage and brutality when the disease comes to the surface in the shape of war. Small wonder that those who mistake the appearance for the reality want to get away from even the echoes of it. When we have learned a few simple lessons (too simple, alas! to be easily understood by those who are always looking to complex systems and philosophies for guidance) we shall find the earth heavenly enough for this life and ask for nothing better than a higher manifestation of its beauties in the life to come.

* * * *

We have occasionally referred to the way in which some quite commonplace object or incident of everyday life may be disguised from the ordinary mind by being described in scientific phraseology, or in some form of "occult" jargon apparently designed to confer an air of awe and mystery on something which is neither awful nor mysterious. We take the following as a general illustration from a humorous story in an American journal of engineering. It deals with the case of a young artisan who, growing tired of the incessant bragging in technical terms of some engineering friends, decided to have a mystery of his own, and discoursed of a wonderful new machine on which he was at work, and which he thus described:—

By means of a pedal attachment, a fulcrumed lever converts a vertical reciprocating motion into a circular movement. The principal part of the machine is a huge disc that revolves in a vertical plane. Power is applied through the axis of the disc, and when the speed of the driving arbor is moderate, the periphery of the apparatus is travelling at a high velocity. Work is done on this periphery. Pieces of the hardest steel are by mere impact reduced to any shape the skilful operator desires.

Considerable curiosity was excited until it turned out that the wonderful machine was merely a grindstone described in scientific language!

THE ABUNDANT RECOMPENSE.

Thousands of souls must leave this prison-house,
To be exalted to those heavenly fields
Where songs of triumph, palms of victory,
Where peace and joy and love and calm content
Sit singing in the azure clouds, and strew
Flowers of heaven's growth over the banquet-table.
Bind ardent hope upon your feet like shoes,
Put on the robe of preparation!
The table is prepared in shining heaven,
The flowers of immortality are blown;
Let those that fight fight in good steadfastness,
And those that fall shall rise in victory.

—WILLIAM BLAKE,

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 14th,

When AN ADDRESS will be given by

HIS EXCELLENCY

COUNT CHEDO MIYATOVICH

(Former Serbian Foreign Minister, and Serbian Minister at the Courts of Great Britain, Turkey, and Rumania),

ENTITLED

"Psychic Science in Serbia."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, December 5th, Mrs. Wesley Adams, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, December 7th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, December 8th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, December 8th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

December 7th.—The Egyptian Phase of Mediumship.

" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

Dec. 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 4TH, 1886.)

The Wellington (New Zealand) Association of Spiritualists has over one hundred members. Mr. McLean is the president.

We learn that during the residence of the Swedish Royal Family at the Castle of Drottningholm recently, several remarkable séances were held, the medium being a personal friend of the Queen of Sweden.

Mr. Alfred Russel Wallace, the distinguished naturalist, is now in America lecturing before the Lowell Institute of Boston, and the John Hopkins University of Baltimore.

METAPHYSICS AND MOONSHINE.

THE VIEWS OF A REALIST.

By N. G. S.

There was some debatable stuff in "Notes by the Way" the issue of October 28th. In the first place Mrs. de Morgan was quoted as accounting for the "direct voice" by the "projection of the medium's influence" on the part of the communicating spirit beyond the medium's person, escaping in this way that alien mental colouring which is so fruitful a source of error. What is meant by "influence"? The word conveys a false impression. "It is a little metaphysical" (says the Note), "this idea that the faculties of the medium may be used apart from his organism, but the 'exteriorisation of sensibility' and the phenomena of the double give us some useful hints." It may be admitted that the phenomena of the double give us some useful hints, but they are not, in my opinion, properly described as metaphysical: and to speak of "faculties" as having an independent existence is quite another thing. If we begin to explain the physical by the metaphysical, we shall find ourselves explaining the physical away altogether, and that would not be helpful at all as a means of investigation. I know of no scientific discovery that has resulted from metaphysical speculation. Are we not a little in danger of being caught in the net of our terminological inexactitudes? A word or phrase repeated often enough easily comes to be accepted by those who run as they read, and we find ourselves playing with counters that we take for coins and filling our purses with what look like bank notes but are only, in fact, scraps of paper. Thus we say that spirits travel "with the speed of thought," imagining (because we have heard it so often) that thought travels, that when we think of China or Peru, something has sped instantaneously to those far-distant lands. But the travelling of a spirit (unless space be an illusion) is in a very different mode. Thus, too, we say that "thoughts are things," not taking time to consider that thought is subjective and has no existence apart from the thinker. So also did Mrs. de Morgan project an "influence" from the medium and with it produce a voice. Possibly her intention was to use a non-committal word that meant nothing while seeming to mean much. Let us, then, give it a definite meaning and say that a "substance" is projected from the medium and that this substance reinforces the spirit's vocal organs in such a way that they are enabled to engage the particles of air and persuade them into the condition of audible sound. Let us add that this substance is in such sympathy with the medium's organism and mentality as almost at times to seem to be a filmy reproduction of these—like a print from a negative—like the soul when it leaves the body.

The point is made that with practice the medium's personality fades from the manifestations; but this is what we might expect to happen as the medium or his subliminal representative (by which I mean whatever part of him is projected) grows more passive with training. It may further be noted, as a commentary, that Eusapia Paladino (who was not without opportunities of progression) often gave proofs of a close correspondence between movements of her body and actions at a distance. This "influence," whatever it be, can be weighed, and sometimes robs the medium of a very considerable amount of *avoirduois*. My quarrel is with the confusion of thought that arises from the highly immoral use of terms with a vague and misty outline (like ghosts of words) that mislead us into believing we have a valuable idea when in truth we have nothing but words. What do we mean by the phrase "exteriorisation of sensibility"? Surely we mean the projection of a sensitive substance, through which the Ego receives impressions. This operation was effected by de Rochas in the case of his hypnotic subjects as a stage in the process of expelling the "phantom," or more correctly the two semi-phantoms, one blue and one red, which later united into a single form. It is curious, but not, I think, metaphysical.

Omitting a Note in the issue of *LIGHT* referred to, we come to Swedenborg's doctrine of Time and Space, whereby we learn that in the spirit world mental states correspond to places and

the progression of these states to times. Hence "thoughts and affections give rise to the appearance of time and space." "All things there appear as if they were in space and succeed one another as if they were in time." The discerning reader will perceive a notable resemblance between that world and this. Here also things (what does Swedenborg mean by "things"?) appear as if they were in space. It would not be going too far to say that they actually are in space. Here also things and mental states succeed one another as if they were in time. In the spirit world they succeed one another but are not in time. I don't wish to be hard on Swedenborg, who is not here to defend himself, but the reader may be invited to fix his attention upon the idea of a world where states of mind and "things" are not simultaneous but follow after one another, not in time but in an "appearance of time" to which thoughts and affections give rise. And since these same thoughts and affections give rise also to the appearance of space, the complete conception of the spirit world is a community of metaphysical Egos endowed with illusory bodies, but entertaining real thoughts and affections which give rise to sensations so exactly resembling those we experience here that they are deluded into the belief that they live among houses and landscapes and other like mundane solidities. This proposition is so extraordinary that I must begin a new paragraph.

You are now to try and imagine how it would work out to be dependent for your surroundings upon the illusion set up by a timeless succession of thoughts and affections. It is obvious that every inhabitant of this spaceless region will have thoughts and affections different from those of everyone else. Each will, therefore, have his own surroundings, his own landscape. If two are in such a state of mind that they seem to be dwelling in the same house, that house will be for ever divided against itself. If anyone permits himself a free and natural succession of thoughts, he will have around him a bewildering chaos of perpetually-shifting scenery.

This doctrine of "states" for places has been taught so persistently as to have come near to establishing itself as a dogma. By no possibility could a community exist where every individual created his own surroundings which, though illusory, are objectively real to him. It would be a community of hermits. For, consider: A. in his dream-home wishes to call on B. in his. Walking or flying will not bring him, because it will not take him out of his mental state. Walk he or fly he never so fast or so far, he cannot escape from himself. He can never leave his own domain for another's except in one way—by entering into rapport with this other so complete that he takes on the other's mental condition with such entire good-will as to lose, while there, his own individuality. A truly hopeless case. For with the slightest divergence of thought or feeling confusion will begin. Clearly whoso lives in this world of illusion must be either a nonentity or an hermit!

No doubt Swedenborg honestly believed in this spaceless dreamland, but I have a suspicion that when he talked of a succession of states but no time, he meant there were no clocks. Where there is no space, and, therefore, no matter, there can be no time-measures, and where there are no time-measures there can, it must be supposed, be no time, time being, it would seem, in his view not the condition for a succession of events, but a substantial entity with spatial attributes. Once more, by our habit of applying to time the terms of linear measure (to wit, "long" and "short"), we come up against a terminological inexactitude. Fortunately there is a way out of all these difficulties. If "the spatial distinctions in the spirit world appear as real and objective as they do here," why deny their reality? May they not be as real as they seem? If not, if the weavers of subtleties are right, if the two planes—ours and "theirs"—are so totally diverse, then it follows that no traffic can ever be possible between them. The inhabitants of a world of dreams can no more hold converse with those of a world where *realpolitik* prevails, than the birds of the air with the moles in their subterranean dug-outs.

WHAT men do not understand they condemn, and what they fear they persecute.—YORICK.

BACK TO HIS OLD REGIMENT.

A GHOST STORY FROM THE FRONT.

The following narrative, described in the headlines as "a real ghost story of the war," was given in the "Daily Express" of the 21st ult. by "D. L. B.," who states that it is vouched for by several officers and a whole company of men:—

At the beginning of the war a famous regiment left England for France. The colonel of the regiment was a man beloved by all his men, idolised by his young subalterns, and highly thought of by his brigadier. For a year the colonel led his regiment through the campaign in Flanders, until one misty morning a hand grenade deprived him of an arm. The colonel left for England by the first hospital ship, and his regiment, grieving sadly, knew him no more.

The colonel, after a few months, was fitted with an artificial arm, but he was not satisfied. He wanted above all things to get back to his regiment. He moved heaven and earth to get back there with his men, but that, he was informed, was impossible. If he liked, however, he could have the command of a garrison battalion shortly leaving for the Dardanelles. Not being of an idle disposition, he took it, and left one August morning in a crowded transport for the blue skies of the Mediterranean and the horrors of dysentery. All the way out from England the colonel had only one topic of conversation—his regiment. He thought of his new men and cared for them, it is true, but his heart was back in Flanders all the time. Now the officers of that regiment in Flanders knew that their colonel had gone to the Dardanelles, yet one and all they were perfectly certain that sooner or later he would come back to them.

Meanwhile the colonel and his garrison battalion were landed at Lemnos. One of the first to fall ill with dysentery was the colonel. He had sufficient strength to warrant his being taken to a hospital ship, however, and so, for the second time, he returned to England under the Red Cross. The hospital ship docked in England on a Tuesday, and at midday on Wednesday the colonel was carried into the Red Cross train which was leaving for London. He never reached that city, for he died at 12.30, just half an hour after the train had left.

Now the extraordinary part of this story is that at the exact moment that the colonel died on the hospital train a company of his old regiment saw him in their trench in Flanders. There was nothing out of the ordinary happening at the time, and beyond the usual number of exploding shells, the "tick-tack" of a machine gun, and the occasional bursting of a hand grenade, the morning was just as many others had been. The company in question were at their post when the company sergeant-major turned to the company commander: "Beg pardon, sir, here's Colonel—coming round: I didn't know he was back again." The officer looked up. There, standing with his cap just a little on one side, as he always wore it, stood the colonel. His field-boots were caked with mud, and an old pair of binoculars were slung around his neck.

The company commander was surprised, and started to walk towards him, when he dropped his stick. He stooped to pick it up, and when he straightened up again the colonel had gone. The officer dived down a communication trench and rushed for company headquarters. "Did you see him?" he queried, breathless. The three subalterns looked up at his question. "See whom? D'you mean the colonel? Yes, we saw him, standing still, looking down the trench just here; we looked at him for fully a minute, and suddenly he *was not there*. Can't make it out at all," said the spokesman: "thought he was in the Dardanelles. Besides, all the men saw him, too, and I don't know whether you noticed it or not—he had *both* his arms."

It was not until the next week's mails arrived in the trenches that the regiment learnt of the colonel's death. They did not even know that he had left the Dardanelles until they read the fatal news.

Over a hundred officers and men saw Colonel— at 12.30 on that Wednesday morning, saw him so plainly, so clearly, that all thought he had come back to the regiment for duty, and he looked so ordinary that it never struck those who saw him that he could be anything but alive.

Explanation? There isn't one. Your crystal-gazer would label it clairvoyance, your telepathist telepathy. What would you have? Over one hundred British Tommies saw the colonel on that Wednesday morning. There it is; believe it or not, as you like.

By trying to take in the idea of life as a whole we only give ourselves mental indigestion; a day at a time is as much as a man can healthily swallow.—EDNA LYALL.

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MEDIUMS AND CRITICS.

A NOTE ON "RAYMOND."

Sir Oliver Lodge's new book has been described as "epoch-making." Whether that be so or not we will not stop to argue; the book is at any rate epoch-marking. There is an aspect in which it may be regarded as a kind of touchstone: it determines the quality of critical intelligence; also it marks the distance we have travelled in a generation. Thirty years ago the volume would have been received with a general fusillade of indignant remonstrance and denunciation. The big watch-dogs of the Press would have bayed their deep disapproval; the smaller ones would have added their shrill yelps to the chorus of condemnation. The tone of the reviews of the book in some of the more important organs of public opinion, however, is eloquent of the change that has come over the educated opinion of the country, and we find temperate, reasoned and even sympathetic verdicts in quarters where of old we had little reason to look for them on such a subject as that of which the book treats.

None the less, here and there (we are speaking now of the journals that count) there is a disappointment. The reviewer shows plainly that he is willing to record an opinion before he has mastered his subject, and sometimes that he has not paid the book the compliment of reading it carefully. He criticises severely the results of séances of the "public, emotional and exclamatory kind," showing ignorance (for which there is no excuse) of the fact, plainly stated in the book, that these were not the sort of experiments on which the author based his conclusions.

Let us take the case of the "Liverpool Post and Mercury," which, having reviewed the book, finds it important enough to form the theme of a leading article. It commences with some courteous and sympathetic expressions (the boor has died out in the higher walks of criticism since Jeffreys' day) and we are told that—

No writer of our age has been more helpful to persons who cannot climb the ladder of faith to the regions where the immortals dwell than Sir Oliver Lodge.

But while "for the most part" in hearty agreement with "the famous physicist's philosophy of life and death," the writer of the leader falls foul of the evidence on which the author's conclusions are based. There is much in the article which could only have been penned by a writer unfamiliar with his subject, concerning the tricks of mediums.

Old investigators could probably tell the reviewer more than he knows about trickery and deception (which are not always consciously practised—there is often a psychological element). But they could also tell him that you can no more indict the whole community of medium seers and psychics on these grounds than you can condemn the whole trading class on the ground of "tricks of the trade." There are "shady" lawyers, disreputable doctors, sacrilegious priests, but who is foolish enough to condemn a whole profession on such grounds? It is time that the advanced leaders of opinion in the Press and elsewhere should know that psychic faculties, and those of the highest order, are possessed and exercised by people some of them persons of distinction in other walks of life—Literature, Art, and the learned professions. They do not practise their gifts for gain, and seek no notoriety on account of them. Rather they shun publicity, and it is perhaps excusable that the average writer for the Press, never hearing of their existence, should suppose that in reflecting upon "mediums" he is assailing a body of persons of dubious character, the legitimate victims of poverty and persecution.

Sir Oliver Lodge, in a reply to the article under notice, commences with a reference to its "tone of personal friendliness, though of official hostility," a phrase which will appeal to those of us who are on terms of personal friendship with some who criticise our opinions on Spiritualism (and other subjects) in the Press, and we would not have it otherwise. Let our friends speak what is in their minds. A judgment which is biased one way or the other by personal feelings is of little value. The extremest difference of view may divide the minds of men. It need not divide the men themselves. Sir Oliver, referring to his critic's contention that, all mediums being fraudulent, is entitled to reject all evidence that comes through them, remarks:—

My assertion is that some mediums are simple, God-fearing people, with a gift which they do not understand, but which they are willing to use in the service of humanity. . . . You will say that this is only assertion. I agree, but then so is it only an assertion to say they are all fraudulent; and I would ask you to realise that it is just remotely possible that you are mistaken in your present view of these phenomena. There may be more reality in them than you are willing to accept.

In another part of his letter, Sir Oliver refers to the critic's "most serious remonstrance" against the "new revelation" (not so very new, by the way)—that is to say, "its horrible and repellent materialism," and he writes:—

As to the argument that the conditions of existence, as represented on the other side of the partition, are not what we would wish for, I fail to recognise the validity of the argument. Some people have, apparently, wished for clouds and hares; others have wished for fire and brimstone—perhaps not for themselves, but for their enemies—but it does not follow that they will get what they want any more than we always get what we want here. And as to an epoch of rest, prolonged beyond a week or two, that may be attractive to old and tired people, but hardly to the young in full vigour of life, who, having sacrificed their lives here in loyal and faithful service, seem likely to wish to continue that service and that activity if they are given opportunity. My assertion that they are so continuing is based not upon a desire or a hope, but upon definite statements which are made. It is a matter for careful consideration how much weight to attach to these statements; but it does not seem wise to ignore them altogether on the ground of a *a priori* prejudice that they are impossible.

Among these statements, whatever their origin—and I expect the origin varies from time to time—some are certainly ludicrous, or at least humorous, as I have said they are. It would have been quite easy to suppress them; but I thought it fairer not. Having decided to proceed on a "travellers' tale" basis, it is not fair to pick and choose. Moreover, experience has shown—in commenting on the legends of Herodotus, for instance—that critics are not always right in their selection.

The discussion between author and critic in this instance has many points of interest and value. We need only mention one: the temper in which it is conducted—dignity and the restraints of courtesy. The truth wins its way quietly, and if the gradual spread of the knowledge of the spiritual nature of man is, as Emerson said, "such a resumption of power as if a banished King should buy his territories inch by inch, instead of vaulting at once into his throne," we can at least be thankful that the movement is there. The appearance of "Raymond" marks a definite stage of the process. Even if it be regarded merely as a re-agent on the thought of the time its importance could not easily be exaggerated.

SPIRITUALISM AND RELIGION.

By SIR ARTHUR CONAN DOYLE.

I would desire to thank Mr. Marriott Watson (whose evolution seems to have been very similar to my own) for his letter in *LIGHT* of November 18th last. I am also much strengthened in my position by the general agreement of Sir William Crookes, Sir Oliver Lodge, and Sir William Barrett, who have gone so much more deeply into the subject than I can pretend to have done.

I should like to re-state my views upon the subject of the relation between psychical science and religion, not by way of argument, but to define more clearly my personal outlook. It is obvious that the mere fact of being a psychical student will no more make a man a good man than the study of any other form of science. Therefore to say that psychic science and religion are different things is beyond all contradiction. It is for that reason that in my former article I pleaded for a practical application of the results of psychic science. That is quite another matter, and does most directly impinge upon religious dogma, and, as it seems to me, upon formal religious practice.

If we are taking the communications from beyond seriously, and that is pre-supposed in our argument, then we are checking our religious beliefs from the standpoint of two worlds instead of one. Surely that must greatly strengthen those points which remain firm and modify those upon which a new light is cast from a fresh angle. I am not speaking of the real inner *spirit* of Christianity, which is the highest moral development of which we know, or of which we can conceive, making for gentleness, mercy, unselfishness, and all that is beautiful. No fresh revelation can injure this. Such new lights as come from beyond not only confirm it, but, as it seems to me, greatly strengthen it by simplifying and modifying some other beliefs which have tended to obscure it and to mix it up with doctrines which offend reason and our sense of justice.

The doctrine of nearly all Christian Churches has been that after death the soul lies dormant until the advent at some far future date of a day of doom. After this it is judged upon its deeds in this earthly life, which by that time must be, in retrospect, like a few seconds of time blurred by the passage of countless centuries. It is then either ruined for ever in the most terrible manner, or (with or without a term of probation) it is made happy for ever. That, I think, is a fair statement of the usual Christian dogma, but this is traversed at every point by the facts of Spiritualism. We find ourselves in apparent communication with the dead very shortly after they leave us; they seem to be exactly as they were before we parted, and they assert that judgment is a self-acting thing by which like is brought to

like, and that none are so lost that they will not work their way upwards, however much sin may have retarded their journey. Every intelligent and unprejudiced man, when he has contemplated the doctrine of eternal punishment, has said to himself, "Surely God could not be so cruel. Even I, a poor mortal, would not punish so vindictively one who had wronged me." This new revelation shows that this reproach was an injustice to the Divinity, whose ways are as merciful as they are wonderful.

Even if there were nothing but this, then Spiritualism must modify not Christianity, but the wrong old-fashioned ideas of what Christianity meant. But there is much more. We cannot accept the opinions of those beyond upon some points and disregard them upon others. If they are agreed upon any proposition it must at least strongly commend itself to us. One message, which I have found to be constant, is that all religions are absolutely equal there, that formal dogma or practice counts for nothing one way or the other, and that the welfare and advancement of the spirit depend entirely upon the degree of refinement and goodness produced by the discipline of earth. This message is too broad to confine itself to Christianity, but extends itself to all creeds or no creeds, so long as an individual result is attained. Many pet texts with which men have belaboured their fellow men are thereby expunged, but surely the general conception is a higher, and, in its essence, a more Christian one than any narrow exclusive view of orthodoxy. Man has made his own difficulties, and all the religious wars, the persecutions, the feuds and the misery have had no relation whatever to true religion or to spiritual progress. The fierce and narrow sectarian who wished to drive his neighbours into what he held to be the path of virtue was in fact simply preparing his own spirit for those lower spheres out of which he will with time and suffering win his way as a kinder and broader soul.

There are many other points, but these two—the sequence of events after death, and the value of special dogma—are enough, as it seems to me, to justify the claim that although Spiritualism is in no way antagonistic to, but, on the contrary, strongly corroborative of, the central Christian idea, it does, as a matter of fact, modify Christian doctrine upon certain very important but not vital points.

THE "SPECTATOR" AND PSYCHICAL RESEARCH.

The "Spectator" of the 18th ult. contains not only a sympathetic review of "Raymond, or Life and Death," but also an article by "Ignotus," entitled "A Fable for Psychical Investigators," in which the difficulties of spirit communication are illustrated by an imaginary case of long-distance wireless telephony, to which we may refer again. In the meantime we take the following excerpt from the article:—

Granted that the channels of communication are what they are, granted also that it is impossible to express the unknown in terms of the known, and granted further the imperfect working of the human brain when it is subject to the shock of personal emotion, we must not expect lucidity, but, on the contrary, a somewhat opaque mixture. Whether that mixture is what many people think it is and whether we shall learn to clarify it, or whether it is an illusion of the brain exploited by man's power of self-deception, assisted by baser influences, remains to be seen. But in any case, though there are, of course, certain dangers, it is right and reasonable to investigate the phenomena, or alleged phenomena, as long as they are investigated in a scientific spirit. No one proposes to stop chemical inquiry because foolish people may poison themselves or blow themselves up. Similarly, provided the dangers are understood, psychic investigation ought not to be forbidden or hindered merely because certain psychological and moral risks attach thereto.

EGYPTIAN RELIGION AND THE BOOK OF THE DEAD.

By J. H. VAN STONE.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

THE CHAIRMAN, in introducing the lecturer, reminded his hearers that in the early part of the year Mr. Van Stone gave a series of lectures on Egypt in the Rooms of the Alliance. These lectures were so greatly enjoyed that some of those who attended them suggested to him (Mr. Withall) that it would be a good thing to invite the lecturer to address them in the Salon. One reason why he wished Mr. Van Stone to speak on this subject of Egyptian religion was that until a comparatively recent time, when the notion was corrected by further discoveries and the reading of hieroglyphics, the prevalent but quite mistaken idea about the old Egyptians was that while they attained to a considerable degree of civilisation, it was principally on a material plane and was lacking in spirituality. Some twenty-five years ago he was acquainted with one of the best mediums of the nineteenth century, among whose controls were a number of Egyptian priests, and from these he gained quite a different idea of ancient Egypt from that currently accepted. He found that the priesthood represented all the highest intellectual life of the day and that its teaching was not confined to religion but embraced the arts and sciences; further, that the Egyptians were a really cultured people, well versed in the healing arts, practising magnetic healing to a large extent, and far advanced in what we now called "modern Spiritualism": they understood, he believed, more about the future life than we did now. He tried at the time to arrange for a certain Egyptologist he knew to meet this medium, but without success. But these ideas regarding this ancient people he found were now being held by learned men. The Book of the Dead threw a great deal of light on Egyptian beliefs, and they might expect, therefore, to gain much instruction from Mr. Van Stone's lecture.

MR. VAN STONE began by pointing out that interest in Egypt was by no means a thing of modern times. It was felt just as much by the old Greeks and Romans. There was an atmosphere of mystery about Egypt that fascinated the Greeks. Their great philosophers, rulers and scientists received part of their education in Egypt. Continually we found the Greek historian or philosopher saying, "I received such and such from such and such a place" (naming some Egyptian city). But though the Greeks took such an interest in Egyptian thought they did not always understand the Egyptians. The Egyptian priesthood were rather reserved about some of their teachings; the Greeks got many misconceptions as a consequence, and much of the misconception of modern times was due to our obtaining our information through Greek authors. Juvenal and other authors of his time had quite a wrong impression in regard to Egyptian beliefs.

Egypt was a very old country. Its civilisation was known to go back 5000 B.C., but dim echoes had reached us of a mightier civilisation long earlier than that period. That civilisation, of which we knew very little, had given part of its wealth of science and philosophy to the great Cretan civilisation which had been discovered within the last ten or fifteen years, and which was supposed to have been at its height at about 10000 B.C. Coming to about 5000 B.C., we found there was the rise and fall of a series of civilisations—at least three. There was a great civilisation rising to a high stage of culture—the "golden age" of Egypt—and then a period of barbarism. Then came a second civilisation, called the "Middle Empire"; then another period of barbarism, on the ruins of which rose a third civilisation, which continued to the reign of Nero. He mentioned this fact to show that in these five thousand years changes would come about. The thought of the people would be affected by outside influences, by contact with the Nubian

and Berber peoples, and in later times with the Greeks. Curiously enough, we even found traces of Buddhist influence. So we had the aboriginal cults overlaid with these various thought-strata.

When we came to consider the religious conceptions of the Egyptians, the first thing we noticed was the great number of their gods—roughly four hundred and thirty-eight. The chief ones were spoken of as local deities. For Egypt was not unity—there was an Egypt of the north and an Egypt of the south. Each city, beside, had its own deities. In later times the local deities became fused. But with all this fused polytheism on the surface, there was (we found from Egyptian writings) an underlying monotheism. This monotheism, as Plutarch mentioned and great scholars had remarked, became expanded into polytheism by a personification of the Divine attributes and powers. The great Egyptologist, Brugsch, made a collection of texts which describe the Deity. Mr. Van Stone read some of these to give his hearers an idea of the highest form of Egyptian religious thought:—

God is one and alone, none other existeth with Him. God is the One, the One who hath made all things.

God is a spirit, a hidden spirit, the Spirit of spirits, the great Spirit of the Egyptians.

He is from the beginning. He hath existed from of old, and was when nothing else had being.

He is the eternal and infinite and endureth for ever.

He is the Hidden Being, and no man hath known His form.

No man hath been able to seek out His likeness. His name is a mystery. His names are innumerable.

God Himself is existence, He liveth in all things and upon all things.

The heavens rest upon His head and the earth supporteth His feet. Heaven hideth His spirit, the earth hideth His form, and the underworld shutteth up the mystery of Him within it.

God is merciful unto those who reverence Him, and He heareth him that calleth upon Him. He heareth the cry of him that is bound in fetters, He judgeth between the mighty and the weak.

Next we found that in the external religion there were three or four great cults. We had the Supreme Being worshipped under the form of the sun—Ra. Ra was the visible sun. Associated with this Ra-worship we had a trinity. The sun was spoken of under three names according to its position in the heavens. It was Khepera in the morning, Ra at midday, Tmu at sunset. These were three great manifestations of the sun, and around each there clustered an enormous number of symbolic ideas of great complexity, beauty and interest. Another of the great cults which revealed Ra at different periods was that of Amen—a word which meant "the hidden one." This was the worship of the Deity in His unmanifested state, as the One who could not be figured—an unanthropomorphic idea.

At one period during the dominance of the Amen cult there arose a king who tried to bring into power a system of abstract theism. He put forth what was known as the Aten heresy, which substituted for all the curious symbolic forms simply the worship of the sun disc. For a time his heresy was supreme, but the priesthood after his death very soon regained their supremacy and the old form of worship was restored.

(To be Continued.)

MR. E. WAKE COOK, well known not only as artist and author, but as an exponent of the higher teachings of Spiritualism, has contributed to recent issues of the "Evening News" some valuable articles on the food question. The first, which appeared on the 28th ult., showed how a drastic reduction of the amount of food ordinarily consumed would mean not only an immense economy but a great improvement in the national health.

On Tuesday next, the 5th inst., at 3 p.m., in the Pump Room at Tunbridge Wells, Mrs. Mary Davies will give a lecture entitled "A Message of Comfort to the Bereaved." Music by Mr. W. Steff Langston. Mr. H. G. Beard will preside (in the absence of Sir A. Conan Doyle). Admission free, but a collection will be taken. The main expense will be borne by a lady who is stated to have received very convincing proof of human survival in the case of her departed husband, a distinguished scientist.

WHY WE ARE IMMORTAL.

THE DEAD WHO LIVE.

By E. E. CAMPION.

The creeds of humanity generally concur in stating that human beings are immortal, that death is only an apparent end, that life is a span between two eternities, that the soul lives for ever; but such matters are generally the subject of faith rather than of thought. The purpose of this article is to explain from a materialistic standpoint why we are immortal, or, at all events, to show the physical possibility of immortality.

The standpoint of physical science is understood by all, it is that from which material progress emanates, it is the reverse of visionary. Its history began with Socrates, whose frame of mind was one of questioning. If one is persistent enough in questioning, one will get answers and eventually the correct one. Questioning is not inconsistent with theorising. If you do not form tentative theories you have no direction for your questions. Dalton's atomic theory, the sweeping generalisations of Copernicus, the illuminative speculation of a Charles Darwin, are all instances of observed facts leading the mind along speculative paths. The theory once formed can be tested and re-tested so that it may be amended or abandoned. The present writer submits a theory, which is not in reality quite so crude as the bare outline of it in a short article might lead the reader to suppose.

It seems that the starting point in finding an answer to the question, "Why are we immortal?" should be a concrete conception of the human soul. The body itself is immortal in a roundabout way, for, as Maeterlinck poetically hints, it lives again in flowers. But it has lost its identity. The human soul after death cannot lose its identity because it is only a human soul by reason of its identity. It may be illumined, added to, have transcendental powers, but unless it can retain its identity it cannot be said in itself to be immortal. It is generally recognised that the soul is but an aggregate of thoughts. Each man who is born is endowed with a soul by virtue of heredity. He adds to the stock of ideas, and through his life history not only adds new ideas, but revivifies old ones—thus coming, through the process of experience, into the birthright of inherited faculty.

Thought is a mode of motion, like steam and electricity. The crudity of this notion may be matter for philosophers to smile at, but truth does appear strange at first. The efficiency of the war "tanks" was not, however, impaired by the laughter which their appearance caused. If we wish to know the general character of the soul as an aggregate of thoughts, we must examine the individual thought in its simple form. Having ascertained what a thought actually is, we may proceed to the probable character of the soul. We are thinking all our waking hours, and we think many thousand times per diem as we are consciously adapting ourselves to our environment.

The genesis of a thought—quite a simple thought—is best examined in the case of a child who receives an impression which is to last that child throughout his entire life as one of his thoughts, as part of his soul. The child, we will say, is a town-bred urchin, and is taken into the country. He gets up early in the morning and walks in a rose garden. That rose garden he will remember at odd intervals throughout his life. He will not remember it arbitrarily, but because he is reminded. Reminders of a thought hidden in the subconsciousness must be part of the thought system of which the memorised thought forms a part. Ideas do not exist as separate and isolated memories, but as systems, just as there are not separate planets, but only solar systems of which planets form a part.

If the child grow up and fall in love he may think of the rose garden. As a matter of experience he does. Why? Plato would have told us, perhaps, that beauty exists as a thought-form and that the principle of beauty, being incorporated in diverse things, was yet a separate entity. A more modern explanation might be that ideas arrange and re-arrange themselves in the mind according to various classifications. If you think of one thing which is beautiful, the mind is led into a realm in

which all things are beautiful because consciousness is put into communication with a particular idea-system which coheres because its constituent ideas are combined by a common principle.

Ideas associate themselves into more or less permanent systems, the total of these systems is the individual man's soul. If you speak of a man's soul, you speak of the totality of his life's experience and the totality of all the life experiences in his descent. The inherited ideas need not be clear-cut and jussive, as in the case of animals' instinctive ideas, because the human soul is more mobile and rational than that of a lower creature. But the effect of all previous lives is seen in the individual human life from embryo to old age. A man's self is thus essentially not his head and his body and his limbs. These are only an earthly terminal to his ætherial self, composed of ideas, thoughts, experiences in spiritual form. When death occurs, all that happens is that the terminal of the man's soul which binds it to an earthly experience—source of its growth and expansion—is removed. That is, the thread of life, the material and corruptible, is snapped; the man himself becomes immaterial and incorruptible—his eternal self.

His soul still exists with its enrichment of terrestrial experience and affections. Swedenborg held that the thoughts of angels can mix themselves with the thoughts of men. This would explain inspiration, genius, and the firm conviction held by numerous people, and perhaps underlying the ancestor worship of Japan, that the dead are alive, concern themselves still with mundane affairs, and become ministers of God's Providence.

PERSONAL MAGNETISM.

NOTES FROM FRANCE.

The "Psychic Magazine" (Paris) contains a *résumé* of the lecture given on September 17th by M. Henri Durville on the subject of "Personal Magnetism." Before commencing the lecturer paid a tribute to his colleagues who had fallen on the field of honour, namely, Fernand Girod, editor of numerous works on magnetism, photography of human aura, &c., who had gained the Croix de Guerre, Legion of Honour, and the Russian Cross of St. Anne; Nicolas Benoit, founder of the Scouts of France, and who wrote under the pseudonym of "Victor Morgany," killed at the head of his marines; and André Herbert, professor of the Ecole Pratique de Magnétisme, and collaborator with M. Durville in the "Psychic Magazine."

After emphasising the supreme importance of the advice contained in the ancient Greek inscription, "Man, know thyself," the lecturer proceeds with a few simple explanations and analogies, presumably with a view to assisting his audience to follow the advice mentioned.

He compares the human body to a factory for manufacturing energy, the governor of the factory being the conscious nervous system and the assistant-governor the subconscious nervous system. The brain (or governor) gives orders, while the subconsciousness (or assistant) sees that the machinery is constantly at work, even while the principal is sleeping. Carrying the analogy still further, M. Durville likens the system of a man who is "run down" to a factory controlled by an irresponsible assistant, acting without the superior direction of the principal, and shows how this leads to lack of nervous control, making the subject a prey to fears, nervousness, loss of memory, &c. He describes the condition of those persons who lack self-mastery, their unreasoning fear of appearing in public, and the close connection that exists between mental and bodily ailments. (I may here remark in passing that this part of the subject has been similarly dealt with by Mr. E. Hunt in his admirable book on "Nerve Control.")

In the course of the lecture, M. Durville describes an instrument invented by Dr. d'Allonnes, by which the working of the subconsciousness can be detected. It consists of a rotating cylinder, on the surface of which are marked the letters of the alphabet (or figures from one to ten). Connected to this is an indiarubber bulb and tube (after the manner of a scent-spray), which is so arranged that the slightest pressure on the

bulb causes a mark to be made on the cylinder. The subject of the experiment holds the bulb, and is asked to think of a letter of the alphabet or a number; the cylinder is revolved, and a second person pronounces the name of each letter, or figure, as it appears. It is usually found that the subject has unconsciously squeezed the bulb on hearing the letter or figure of which he is thinking, thereby marking the cylinder and disclosing what he had in mind.

The "Magazine" also refers to a sculpture on the portal of Metz Cathedral, representing the German Kaiser (with upturned moustaches) as the prophet Daniel. He holds a parchment in his hand and points to the text. It begins "The tree that thou sawest, &c." Now this is the prophecy that Daniel made to King Nebuchadnezzar (Dan. iv., 20 *et seq.*). One wonders if it is significant. D. N. G.

SIDELIGHTS.

In an account of the prosecution of a woman charged with telling fortunes, it was stated that at the time of her arrest "she was on her way to a church bazaar, where she was advertised to appear as a clairvoyante."

M. Henri Durville, director of "Psychic Magazine" and "Journal du Magnetisme," whose work as an exponent of massage and magnetism is becoming widely known, was recently married to Mlle. Le Bouteiller. Our hearty congratulations to the couple.

Did the Red Lady of the Hapsburgs give warning of the death of the Emperor Francis Joseph? asks an evening paper, which adds that the famous family ghost of the Imperial House of Austria is traditionally affirmed to be the shade of a noble lady who suffered grievous wrongs at the hands of bygone Hapsburgs and to appear whenever one of the family is about to die.

"Hinduism: the World Ideal," by Harendranath Maitra (Cecil Palmer and Hayward, 2s. 6d. *net*), gives us a valuable insight into the mind of India. Mr. G. K. Chesterton, in his preface to the book, warmly commends it, and certainly it is an illuminating essay on Hinduism, its customs and its points of view, by one who, as Mr. Chesterton remarks, "knows his own country as an Englishman or an American cannot."

We are glad to hear from Mrs. J. L. Farrell, of Rosebery-avenue, Cambridge, Cape Province (South Africa), that the "Circle of Light" in East London, C.P., whose needs as regards books for the library were voiced in our columns some time ago, started on a wider career last August as a properly organised society with a membership of over forty, under the title of "The East London Spiritual and Psychical Research Society." The officers work gratuitously, and all the meetings are free, the society being supported entirely by members' subscriptions and the library by voluntary contributions. Public meetings are held monthly, but will be held more frequently as membership increases.

THE ASSASSINATION OF SPENCER PERCEVAL.

Referring to the allusion in *LIGHT* of the 25th ult. (p. 384) to the vision of Mr. Williams, Mr. F. C. Constable (of Wick Court, Bristol), writes:—

John Williams' dream was on the 2nd or 3rd May, 1812, the murder took place on the evening of the 11th May. (*Cf.* "Proceedings," S.P.R., Vol. V., p. 324.)

Andrew Lang unearthed the fact that the murder was reported in a village near Annan the day before the murder; this goes to corroborate John Williams' own account, which is extant. ("Proceedings," S.P.R., Vol. XIII, p. 617.)

The evidence, I think, is too strong for rejection. If trustworthy, it establishes a remarkable instance of prevision. Williams felt a strong desire to go to London to give warning, but was prevented by his friends.

SELF-TORTURED.—A Japanese parable tells of a man who is cruelly tortured by a demon. The man cannot understand the injustice of his frightful punishment because he feels he has never done anything to merit it. The demon replies, "Thou hast created me and fashioned me to be such as I am. My nature is such as thou hast given me. Blame, then, thyself for thy suffering." We ourselves fashion from our thought our worst enemies—the hideous demons of fear, of worry, of unhappiness in some form—which torture us and frequently wreck our lives.—ORISON SWETT MARDEN.

INDWELLING POWER.

In "Vitalism," by Paul Tyner (L. N. Fowler & Co., 2s. 6d. *net*), the central thought we find to be "Realisation." The author insists on the reality of that indwelling power of co-operation with the Spirit, which, from the standpoint of New Thought, is the basic principle of our being. We are urged to free ourselves from the illusions and trammels of the senses in order that we may come into a more intimate relation with reality. Thought is regarded as the connecting link between being and becoming. Assertion and affirmation are the means whereby we can link ourselves to that Infinite Energy which is not of ourselves but of the Spirit. To realise this power and to trust it is to apprehend life in a new aspect; to go forward in the way that leads from sickness to health, from impotence to power, from bondage to freedom. An alluring prospect! But while we readily admit the renewing and regenerative possibilities of suggestive thought, we are regretfully aware that it is not given to everyone to attain to that glowing sense of "oneness" and "wholeness" which is such an essential feature of the New Thought teaching. The book is the outcome of lectures delivered to students in America and England, and it is stated that the truth of the principles laid down has been abundantly demonstrated in the course of an extensive healing practice. A. B.

LETTERS TO THE EDITOR.

"Our Duty to Ghosts."

SIR,—Your contributor "D. R.," who criticises, on page 371, Mrs. A. Gibson's efforts to help those "under guard," as the Greek has it, also writes as "one who knows," although, like others, he has much to learn. Suppose Mrs. Gibson's work costs much, to what better use could she put her money than in helping others? John Howard and others did not count the cost of their work.

I do not know whether "D. R." believes the records of the Gospel which tell us that there are men in prison in the other life and that our Lord preached the good news of repentance and forgiveness of sins to them. Are we not to follow His example as far as we can, if the power is given to us?

"D. R." says "there is nothing more dangerous than to live in a world of imaginary good deeds." Wherein lies the danger? Has the war taught us to avoid danger in helping others?

"D. R." should know that we have not all reached the height of being able to do without "narrow theology" and prayer to which he has attained, and that stale gibes at another's religion are not argument.

I am one of a small band who do their utmost to help those "in prison" in the other life, and not without success, as we know.—Yours, &c., H. SEVERNE.

D. R. writes:—

If the editor had not kindly permitted me to see Mr. Severne's letter before publishing it, I should have thought it impossible for anyone who read my brief article and took the least pains to follow the meaning of what he read, to pervert that meaning so completely. I protested particularly against two positive statements of Mrs. Gibson's—first, that spirits of people who died of the plague were fated to be earthbound for two hundred and fifty years, for apparently no other reason than that their transition was a sudden one; and, secondly, that the former adherents of a narrow theology were still hanging around our churches and churchyards waiting for the last judgment and the final resurrection. In to this simple protest, the grounds for which are surely not difficult to apprehend, Mr. Severne, by some strange misreading or exercise of imagination, imports disbelief in the New Testament (*not* Gospel) record regarding spirits in prison, assumed ability to do without prayer, and indulgence in "stale gibes at another's religion"! How he does it I cannot imagine—any more than I can aid him to see the difference between danger to life or limb incurred in helping others and the danger to spiritual stamina in living in a world of imaginary good deeds when there are plenty of openings for real and unmistakable service in the visible and tangible world in which our present lot is cast.

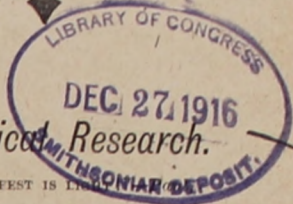
THE series of papers "Rachel Comforted: the Story of a Mother and Child" have been temporarily suspended, partly owing to the illness of the author and partly to the tremendous pressure on our space, but we hope to resume their publication in an early issue.

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D. ROGERS, Hon. Secretary.

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The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1917.

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CONTENTS.

Notes by the Way.....	383	Sir Wm. Crookes and Psychical Phenomena.....	397
London Spiritualist Alliance.....	384	Egyptian Religion and the Book of the Dead. Address by Mr.	397
Is Spiritualism a Religion?.....	394	J. H. Van Stone.....	397
Miss Lindal-Hageby.....	395	The Opening Door.....	399
Antiquities Discovered by Psy- chic Agency.....	395	The Proposed Psychic Institute	400
The Fortune-Teller.....	396	The Signal: A Strange Story	400
Sir A. Conan Doyle and Spirit- ism.....	397	Sidelights.....	400

NOTES BY THE WAY.

"The Daily Record and Mail" (Glasgow) of the 28th ult. contains a lengthy article entitled "The Spirit World," by the President of the Glasgow Spiritualists' Association, dealing with some correspondence on the subject which had previously appeared in the journal. The writer of the article, after alluding to recent pronouncements on Spiritualism by distinguished writers and thinkers whose names are widely known in connection with the movement, refers to Sir Walter Scott's many allusions to the occult side of things; to Daniel Defoe's belief in interposition from the unseen (we gave an example in *LIGHT* some months ago); to the attitude of Charles Dickens who, the article claims, "was a Spiritualist in the same sense that Sir A. Conan Doyle is a Spiritualist." * He also cites Mr. Rudyard Kipling on the basis of some of that novelist's best known short stories. On a broad and general basis there is little doubt that the President of the Glasgow Society is correct in his claims. But we should strongly doubt if any of the famous men to whom he alludes would endorse some of the cheap and nasty forms of spirit intercourse which are carried on upon the assumption that the "great dead" are accessible at any moment to any group of promiscuous persons on the payment of a fee to a medium. Against this idea Charles Dickens emphatically protested, and in that protest he is upheld by all the reasonable and sensible part of the Spiritualistic body.

The story of the colonel of "a famous regiment" who, sick and wounded, died in a hospital train in England, and who at the same moment was seen in the trenches of his old regiment by over a hundred of his officers and men (as related in last week's issue), is followed by another ghost story. It tells of the spirits of monks being seen, at an ancient monastery somewhere in France, by English nurses who are attending to the wounded soldiers in hospital within its walls. In the course of some notes on the subject in his nightly causerie in the "Evening News," Mr. Barron (better known as "The Londoner") remarks:—

The White Monks are still in their old home. The nurses have sight of them in the watches of the night—of those hooded men who move gravely in the places where they ate and drank and prayed the quiet years. A nurse has seen another nurse, trotting on her errand down a gallery, and behind her, unseen by her, the White Monk. . . . They do no harm, the White Monks. When they lived they were Frenchmen; they would not harm the English women who watch by the beds of Frenchmen wounded in France's war.

The "harmless ghost" is not an unfamiliar feature in ghost lore, which tells of houses the inmates of which have

no more fear of the phantoms than of their domestic animals. "The Londoner" regards the story as one of "authentic ghosts," by which we imagine he means that it has the right flavour of tradition, and accords with the received canons of ghost lore. As to its actual and literal truth we have as yet no evidence of an entirely satisfying nature. The war is producing plenty of material for the Psychological Research Society, which, as in the past, no doubt will have to pick its way gingerly amongst facts peremptorily dismissed as fictitious and fictions resolutely sworn to as facts.

When Mr. Arthur Machen wrote his famous story of "The Bowmen"—the old English soldiers of the bow and the cloth-yard shaft who came to the rescue of the troops who fought in the retreat from Mons—he wrote something which to all appearance came out of his own head. We received it at the time as a piece of clever fiction, knowing the circumstances in which it was produced. But many hundreds of people thought otherwise, and some of them were highly indignant when the author claimed it as his own idea. They said it had all happened exactly as set out: Germans were actually killed mysteriously by the arrows of the fifteenth century. They were not Spiritualists, these people (they would have scorned the name), but they firmly believed in the "Bowmen," and held that Mr. Machen had either plagiarised a true story or had been the recipient of it by telepathic methods. But before and after "The Bowmen" appeared, many stories of the "supernatural" have come from France, attested by witnesses whose word would be taken on any other matter. And there are other tales which will not bear a moment's investigation. There is a good deal of sifting to be done. The "fake" ghost story we know very well. There are volumes masquerading as "psychical books" the falsity of whose stories is plainly apparent to the literary sense. Their humbug is palpable to all but those who are wanting in critical judgment. The pedlar's knives in the old story were not made to cut; they were made to sell. So were these books. We may deplore the existence of such volumes, but they at least serve as a training ground for the inexperienced. The ability to distinguish between sham and reality has a value not confined to this subject of ours.

"Beta" writes:—

In fairness to the doctrine of the Christian churches it should be pointed out that it does not teach, as Sir Arthur Conan Doyle states (*LIGHT*, p. 389), that "after death the soul lies dormant until the advent." The teaching is that the *body* lies dormant and that there is no break in the continuity of the *soul's* existence here and beyond. The Roman Catholic Church is particularly definite on this point, and though the idea of the re-union of soul with the body at the last day may be—and I think is—a gross perversion of truth, there is no need to misrepresent the doctrine or to imagine that the Church has been ignorant of the continuity of life here with the life after death. The Anglican Church has similar tenets on this point with the Roman, only repudiating the doctrine of

purgatory. Both confirm the Spiritualist position of the continuous conscious individuality of the soul.

It is very difficult to know precisely what the Church (the Protestant Church at least) holds to be orthodox doctrine on the subject of eschatology. If the Church has not specifically taught that the soul lies dormant until the Resurrection Day it has not, so far as we have observed, made any definite statement to the contrary. It has simply been ignorant. There have been brilliant exceptions amongst its clergy, of course, and if we select different orders of religious thought as authorities we can find that Sir A. Conan Doyle and "Beta" are both reasonably correct.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 14th,

When AN ADDRESS will be given by

HIS EXCELLENCY

COUNT CHEDO MIYATOVICH

(Former Serbian Foreign Minister, and Serbian Minister at the Courts of Great Britain, Turkey, and Rumania),

ENTITLED

"Psychic Science in Serbia."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, December 12th, Mrs. W. Paulet, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, December 14th, at 5 p.m., concluding lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship," his special subject being "The Greek Phase."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, December 15th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 15th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on "The Responsibility of the Individual Self to the Whole Universe," and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

THE PSYCHIC TELEGRAPH.—Mr. David Wilson writes: "Can you publish the numbers 17801940-12, that I may know if any reader of LIGHT has been 'telepathing' them to me?" (It will be recalled that in the autumn of last year a Mr. J. Weston, of Worthing, "telepathed" to a friend the number 567704. The friend only received part of the message, but the whole number came out on Mr. Wilson's Psychic Telegraph, Mr. Wilson and Mr. Weston being complete strangers. The discovery was only made by the fact of Mr. Wilson asking in LIGHT whether anybody had "sent" that number, as it had been received on his machine.)

IS SPIRITUALISM A RELIGION?

By HENRY FOX.

This question has been raised in the columns of LIGHT, and discussed by two eminent scientists. There can be no satisfactory solution of it till we know what we are talking about. We must define the terms of the controversy. To begin with, What is "religion" and what is "Spiritualism"? Religion has half a dozen meanings for different minds. So has Spiritualism. No wonder, then, at this controversy! We are not talking about the same thing, and how, then, can we possibly agree?

Let religion be defined as my convictions or yours, and Spiritualism as my views of it or yours, then we shall have as many different sects of both as there are different kinds of human minds.

This accounts for the multitude of different religions and of rival or divergent ideas of Spiritualism. Yet we all desire unity in both religion and Spiritualism. So we must take broad views of both, and seek our unity in the broad foundations of both alike.

They both stand on the same foundation ultimately: and that foundation is not any Church or sect, or ritual, or sacred books or creed or doctrine or organised faith or worship. The broad and solid foundations of both lie in the greatest marvel of all creation, the life within all things, and in particular the vital force of the spirit of life within the human race. That is where our real unity will be found, and on this real unity men have laboriously erected every kind of superstructure, from Chinese pagodas, Hindoo and Buddhist temples, Mohammedan mosques, African fetiches, Pagan and Jewish temples and synagogues and Druidical altars to Christian churches and rituals, whether of Eastern or Western civilisations, whether Roman or Protestant, Greek or Coptic or Lutheran, all subdivided into countless sects and divisions, all again divided into the orthodox and the unorthodox, and all worshipping God to the best of their understanding of Him in their own way.

Then we look at Spiritualism and we ask, Is Spiritualism one of these? or is it a new addition to these countless religions? Nay, some go further and boldly challenge Spiritualism to define itself. Is it a Christian faith or not? Is it orthodox Trinitarianism or unorthodox Unitarianism? Is it Church or Nonconformity? Is it Baptist or Congregationalist? They all demand the right to label it with one of their numerous religious labels (which are not infrequently religious libels, especially when we insist on labelling other people's luggage).

So they put Spiritualism into the dock, and they summon countless representatives of countless "religions" to hear their testimony to its heinous crime of starting a new religion.

They unite in repudiating all connection with this dangerous heresy.

The English law even condemns it as 'on the level with "vagabondage" and imposture. "Away with it, fight it down, and crush it," they all cry, as once they all cried out against one another, and each in turn sought by fire and sword, persecution and social ostracism, to extinguish one another.

Alas for poor Spiritualism in such hands!

What a strange spectacle is being enacted before our eyes! The superstructures are repudiating the very foundations on which they are all built, and thus undermining their own existence. Spiritualists are told that they are quacks, impostors, idle dreamers, unitarians, deists, theists, pantheists, followers of black magic, and a medley of other contradictory and opprobrious terms.

Men and women who live spiritually on the foundations of all human life, are denounced as misguided lunatics by those who feel these same foundations being heaved up beneath them by the spiritual forces which created these very same foundations. Their pet superstructures are visibly cracking under this upheaval.

Can the fury of a woman suffering as Juno did from *spere*

injuria formæ exceed the rage of ecclesiastics who seem to see their beloved churches and temples and cathedrals rocking to their very foundations?

Alas, for all such impotent fury! If their hour of trial is at hand, let them turn to their own mission of "Repentance and Hope," for their help and comfort. Let them seek the spirit of their religion on which all their human superstructure is founded, and from which it derives all its power and vitality. Then they will begin to understand Spiritualism. Spiritualism is but the cult of this spirit beneath all religions.

It is not a religion in the sense of being an organised system of faith and worship. It has no organisation—no churches, no priests, no creeds, no confessions of faith defining "the only right belief"; and no excommunication. It is a religion in the sense that it is a solid and sure guide to human conduct—controlling the development of our civilisation—offering the widest freedom of thought to all religions: for it is as wide and as solid as the foundations of all religions; but it stands on these foundations and not on any of the superstructures, which it regards as human efforts more or less corrupted and debased by human misconceptions and worldly interests.

It rejects the superstructures, and it goes back to the spirit which inspired the founders of them all: and in particular to the revelation of the founder of Christianity, so far as it is possible to gather his real teaching from the imperfect and corrupted records as they reach our ears in our own modern language.

Spiritualism is the study of this spirit. It is a science, not a series of dogmas. It presents evidence for examination which can only be tested by practical conduct. It has its own scientific revelation of the same spirit which is responsible for every religion.

When it becomes an organised faith with its own creeds, its clergy and its temples, then it, too, will follow the same lines of corruption and decadence, and will in its turn be swept aside by a new and a better revelation.

All these superstructures are but attempts to limit the revelations of the Great Spirit in which we all live and move and have our being. Spiritualism calls upon every man to put his hand out for the guidance of the great Father of us all—One in All and All in One.

It is the unity which underlies all our religions. It accepts none as adequate or final. It accepts all as imperfect human efforts, and it takes its stand on the profoundest truth of all human nature—that man is a spiritual being and is required to live this life and his future life or lives in an endless progression of enlightenment by his own endless work and efforts, under the guidance of the Great Author of his being.

This may or may not be a religion. If it is not, then it is something better, deeper and truer than any religion.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 11TH, 1886.)

The Hon. Roden Noel has just issued a new book, entitled "A Sentimental Journey through Literature." It is published by Kegan Paul and Co.

Father Ignatius, who has at different times in his career witnessed remarkable spontaneous phenomena at his retreat, will hold services at the Westminster Town Hall on Sundays, December 12th and 19th, at 11 and 7.

The "Glasgow Evening Citizen" says that some attention has been drawn to the remarkable prophecy made by a native of Tiree—where the crofter evictions have taken place—sixty years ago. Often during the sixty years has the story been repeated that a body of red-coated soldiers, with swords and bayonets glancing in the sunshine, was seen in a vision passing along the sands of Trogh Baugh, and during that period the seer, who is still alive, clung to the belief that his vision would some day be realised, and strangely enough it has now been fulfilled to the letter.

MISS LIND-AF-HAGEBY.

OPENING OF THE SANATORIUM BEAUSOLEIL.

From "Le Petit Provençal" of the 20th ult. we learn of the inauguration of the Sanatorium Beausoleil, at Carqueiranne, the country house so generously devoted to the reception of the sick and wounded soldiers in France, by Miss Lind-af-Hageby. The ceremony of inauguration was performed by M. Justin Godart, the French Under-Secretary of State, who was accompanied by a brilliant concourse of military, naval and civil dignitaries. Miss Lind (with her devoted assistants, Misses Delius, Logan, Benningfield, Clare Chichester and Scobell, to all of whom the journal refers) has spent some two months of arduous labour on preparing the house for its use as a sanatorium, and M. Godart, in paying, in the name of the French Republic, high tribute to her for her generosity and self-denying labours, said that the name of Lind had become synonymous with benefactress. They all gave her their grateful acknowledgments and addressed to her their homage and their admiration. In the course of her reply, Miss Lind said:—

When I survey the horizon, I see advancing the triumph of the humanitarian ideals of the twentieth century, and I think with pride of the friendship of France and England and of the nations allied with them. This fraternity in the moral and intellectual realms is a ray of light which illuminates the sombre spectacle of war.

LIGHT and its readers cordially associate themselves with the sentiments of M. Godart; and the members and friends of the London Spiritualist Alliance will look forward with added interest to Miss Lind's promised address at Suffolk-street on the 18th prox.

ANTIQUITIES DISCOVERED BY PSYCHIC AGENCY.

We take the following remarkable story from "The Church Family Newspaper" of the 17th ult. :—

How telepathy, or automatic writing, or whatever it is called, led to remarkable archaeological discoveries at Glastonbury Abbey was described by Mr. Bligh Bond, F.R.I.B.A., in a lecture delivered by him on November 9th, before the Cardiff Naturalists' Society. Mr. Bond said that before obtaining official sanction for the work of excavation at the ancient abbey it was necessary to prepare for the undertaking by a systematic search among all available sources of information, but these proved very disappointing.

It therefore occurred to Mr. Bond, as an old member of the Society for Psychical Research, that he might possibly be able to make use of telepathy, and with that object he was able to have the assistance of a friend possessing the gift of "automatism"—not a professional medium, however, or anything of that kind, but a military man with literary and archaeological tastes.

Experiments in automatic writing were made, and as a result of the sittings a number of epistles and fragments purporting to be dictated by original inhabitants of the abbey, some known, others unknown, were received. Whatever the source of these communications, Mr. Bond said the result was that the excavators were shown exactly where to begin their work, and such was their success that an archaeological Bishop exclaimed, "How on earth did you drop on the foundations with such accuracy? Why, you haven't wasted a spadeful of earth!"

Moreover, the intelligences, or whatever they were, advised the excavators to "dig deep" at a certain spot, and there they would find the remains of a chapel which they described. Shallow digging had already taken place there with no result; but the "automatic" advice was followed, and the remains came to light exactly as they had been described!

THE name of Count Miyatovich has come into considerable prominence of late, as a result of his long and wide experience of Balkan politics and his personal acquaintance with some of the leading figures, past and present, upon the European stage. The address which, as announced elsewhere, he has promised to deliver at the Suffolk-street Salon on Thursday next, the 14th inst., is therefore an event of unusual interest.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, DECEMBER 9TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE FORTUNE-TELLER.

A SKETCH AND SOME REFLECTIONS.

The defendant, a small woman, with nothing very sinister about her face or figure—she was, indeed, a personable little body, not over-young, and with more than a touch of the North country in her appearance—stood in front of the dock as the prosecuting lawyer unfolded the story of her offences. She had for years, it seems, carried on business as a "clairvoyant" and "palmist" in the upper part of a building in a fashionable London thoroughfare, and, according to her accusers, had done very well out of her nefarious business. Acting on the instructions of the police, however, two gifted ladies, accustomed to the work of securing evidence in the interests of justice, paid her a visit. They were, we are led to infer, fashionably attired for their mission, and, although unrelated, posed as aunt and niece on their visit to the unsuspecting sybil. A well-understood piece of protective prudence prompted the fortune-teller to refuse to see them together, so they were interviewed separately, each waiting outside the consulting room while the other received her reading from the Book of Fate. The lawyer, with severe eloquence, related the hocus-pocus of which the alleged palmistry consisted. The "aunt" was described by the palmist as having a husband holding high rank in the Army or Navy (he really follows a prosaic occupation in a London emporium), and many other utterly false statements were made to both the lady detectives. The younger lady—the "niece"—having taken the precaution to remove her wedding ring, deceived the "palmist" into supposing her to be an unmarried lady with the usual ambitions, and was accordingly promised a wealthy and distinguished husband. It was all worthless rubbish, as the prosecuting counsel pointed out, adding the bitter remark that the fee was a guinea in each case; the ladies having been previously invited to declare whether they would have half-a-guinea's or a guinea's worth of this particular brand of merchandise, had plumped for the larger sum.

In short, it was the same weary old tale. If the fortune-teller had been right in every statement as to past, present and future, it would still have been an offence against the law. But in this case we are led to suppose that the palmist did not get anything right, even by accident.

It seemed a hard case for the defending counsel to stand up against, even though under his wise advice the defendant had pleaded guilty, and his task was simply to plead in mitigation of the offence. He was a man of grave and reverend presence, his face and voice recalling in an odd way the profundity and eloquence of Mr. Micawber. But it was Micawber matured and seasoned by a long experience in the art and mystery of the law. He was diplomatic, resourceful, kindly, astute and cynical by turn—a master of fence.

He admitted the "rubbish"—even Machiavelli could not have defended that—but he pleaded that it was not inherently mischievous. The defendant had been warned by the police some years before that she must not advertise her calling, and had obeyed the direction, restricting the announcement on her door-plate to the mention of her name and hours of business; after which she might have felt that she had done all that was required. Opinions varied on the subject of palmistry—some of them believed in it. Even the police themselves practised a form of it in the shape of the finger-prints taken for the identification of criminals. (This was a hit which was especially well received by the waiting constables, who rewarded it with approving smiles.) After all, no great harm was done. The people who visited these "palmists" merely went to them for amusement. There was something not unattractive in watching the fortune-teller at work and seeing how many good shots she could make. He undertook on behalf of his client that her business should be closed, and that she would never repeat the offence.

Such, in brief, was the line taken by the defence, but the magistrate was not greatly mollified. He was, indeed, very severe on the subject, and imposed a substantial fine, remarking that a repetition of the defendant's conduct would entail a term of imprisonment.

In these days of tribulation and bereavement one would not willingly be harsh to any suffering fellow creature, whatever his or her offence, involved in the pursuit of a livelihood. Even the food-profitier and monopolist—the ugliest figures in our national life—might excite a little pity when ruined and in the grasp of the law. As we watched the case we felt that even the magistrate and the prosecuting counsel were stern and severe, more from their professional than their purely human instincts. Here was a woman retailing a kind of "rubbish" much in demand with those having more money than wit, and more leisure than good sense. There are many worse malefactors abroad, and worse ways of disposing of superfluous cash. But the law must be obeyed, even when its activities seem a trifle indiscriminating and oppressive. "Fortune-telling" is a very large phrase. It may include predicting the fortune of a whole nation in war-time with results that reveal the prophet—usually a very highly paid State official—as the purveyor of "rubbish"—infinitely more costly than the West-End fortune-teller's guinea's worth of bosh, which, as there are many to testify, is not always bosh. There is sometimes a streak of genuine power, even though it be debased to low purposes.

But what has the case of the "fortune-teller" to do with Spiritualism or Psychical Research? Nothing whatever so far as we can perceive. It has nothing in it which relates it even remotely to scientific investigation or religious experience. The fortune-tellers' clients do not visit them to investigate the problem of a life beyond or to gain spiritual strength, enlightenment or consolation. And the law, although it holds latent forces which might prohibit even these quite laudable aims, has shown no disposition so far to set them in operation. It has hitherto distinguished, more or less clumsily, perhaps,

between the "fortune-telling" which predicts that life and character here will determine infallibly a man's happiness or misery in the life to come, and that the following of certain lines of conduct will have certain results—and the fortune-telling which is concerned chiefly with such squalid inquiries as to when the life-partner of the client will die so that he or she may marry the other woman or man. There is a wide difference between the two kinds of "fortune-telling." They are quite easy to distinguish. Those, whether they are gifted with genuine powers of mediumship and "psychic faculty" or not, who are doing nothing better than pander to the depraved tastes of fashionable idlers or shallow and ignorant wonder-seekers will best study their own interests—temporal and eternal—by turning their attention to some worthier form of work—there is plenty of it. If they must prophesy let them at least be reasonably correct in their statements—if only in the interests of truthfulness. To be sure, they will none the less offend against the law, but they will do it with less offence to the artistic conscience. If the law should ever prohibit the painting of pictures, we should feel more sympathy with the painter who broke the regulation with a fine piece of art than with the bungler who, having to submit to legal penalties, had only a clumsy daub to show for his pains.

SIR ARTHUR CONAN DOYLE AND SPIRITUALISM.

By MAJOR-GENERAL SIR ALFRED E. TURNER, K.C.B.

I greatly applaud the courage of my friend, Sir Arthur Conan Doyle, in writing such an article as that contained in the issue of *LIGHT* for the 4th ult. A declaration of such a kind from a writer of his great ability, wide experience of the world, and well-known level-headedness, on the subject of scientific evidence for the continuity of life, is of infinite interest and importance, especially at this time when hundreds of thousands have lost those near and dear to them in this atrocious war. As Sir Arthur says, people are faced with a simple alternative; either Spiritualism is a genuine revelation—"a revelation which alters the whole aspect of death and the fate of man," or else a number of otherwise sane people have been obsessed by lunacy. When we have the evidence of such men as Sir William Crookes, Sir Oliver Lodge, Sir Wm. Barrett, Alfred Russel Wallace, F. W. H. Myers, Cesare Lombroso, Professor Richet, Flammarion, Stainton Moses, and many other men of high distinction in the intellectual world, few people, I imagine, could affirm the latter hypothesis. I have had so many psychical experiences in my own life that I have for many years been absolutely convinced of the truth of all that Sir Arthur Conan Doyle writes in his article.

May I say that I rather differ from Sir William Barrett in his statement that Spiritualism is not and never can be a religion. To me religion means faith, not sect, and the revelation afforded by Spiritualism, when received in a reverent attitude, cannot fail to make people better and wiser. It prepares them for death, it takes away the terrors of mortality, and convinces them that "passing over the border" is but one step on the upward path of evolution which we must all tread, sooner or later, slowly or quickly, according to the life we have led on earth, until we come to higher planes and eventually approach the presence of that omniscient and omnipotent Deity of whom Bacon said, "He alone hath no beginning." If this is not religion I am unable to define it.

I offer these remarks in no contentious spirit whatever, speaking only from my own point of view and from actual experience of the influence which Spiritualism has had on my own life.

THE Tuesday afternoon meetings for clairvoyant descriptions held at the rooms of the Alliance in November were marked, as usual, by many satisfactory and convincing tests. The mediums were Miss Florence Morse, Mrs. Clare O. Hadley, Mrs. E. A. Cannock, and Mr. A. Vout Peters.

SIR WILLIAM CROOKES AND PSYCHICAL PHENOMENA.

We are authorised to print the following statement from the veteran scientist and former president of the Royal Society:—

Responding to your invitation I have no objection to reaffirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention, does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz., that they point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next.

WILLIAM CROOKES.

November 28th, 1916.

EGYPTIAN RELIGION AND THE BOOK OF THE DEAD.

By J. H. VAN STONE.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

(Continued from page 390.)

Another cult was that of Osiris. To the Egyptians he was the divine man—the God-Man. He was represented as a king who lived in pre-historic times and who was divine. He was supposed to have been killed and his body dismembered by Set, the principle of Evil. We had the story of his wife Isis searching for his dismembered body. We had him risen again, and we found him in the underworld enthroned as the Judge of the Living and the Dead, and become the mediator between the Supreme Being and the human being. We found the Egyptians attaching the name Osiris to that of some of their great men after death. Thus they would speak of the man after death as Osiris-So-and-So, and after he had passed certain tests in the underworld he became Osirified, one with the Glorious One who reigned in the heaven-world. It was easy, then, to see how this idea of a Divine Man who shared with the people a divine nature would lay hold of their affections. To many of the people the sublime philosophical conception of Amen-Ra was too great. The people needed something nearer to them, and so we found the cult of Osiris stretching back on the one hand to prehistoric times and, on the other, forward right up to the Christian Era. The cult of Osiris rose and died out, and the sublimer cult of Amen rose likewise and in course of time died out also. It was only the great scholars and the great thinkers who understood and followed those great and philosophical cults.

The ancient Egyptians as a people differed widely from the idea generally held of them. They were pictured as a gloomy race much concerned with the idea of death. But the people of Egypt were a joyous people. Around every Egyptian

house were beautiful gardens in which were a profusion of wild flowers. That was their aesthetic side. And they had an abiding belief in the reality of an unseen world. Death for them had not the terrors it possessed for other races. The people were brought up on ideas with regard to the nearness and actuality of the life beyond—death to them was but the translation of consciousness to another and wider sphere. So they were not a gloomy people but a happy one. We found that as far back as 3000 or 4000 B.C. they had an ethical code which embraced such ideas as Strength, Steadfastness, Power of Will and Thought, Joyousness and Kindliness. The Egyptians also gave a high status to their women, as we were told by Flinders Petrie, the explorer. No other nation of antiquity had such a high reputation for good feeling and kindness, and the status of women was higher than in any other nation, ancient or modern.

A great deal of the religious faith of the Egyptians was embodied in the collection of sacred writings to which had been given the unfortunate name of "The Book of the Dead." But the Egyptians themselves gave it the title of "The Coming Forth into Day," or as it might be expressed, "The Book of the Epiphany." The term "Book of the Dead" simply arose from the fact of its texts being always found on the papyri amongst the mummied remains in the tombs. It was exactly as if the present-day Bible could only be put together two or three thousand years from now by collecting all the texts from it from the inscriptions on gravestones. The texts which comprised the "Book of the Dead" had been collected together and put into the form of chapters from papyri found in the tombs. They did not form a coherent book, and even the chapters themselves were not always coherent. They were really a collection of writings, some of which were antique even in the latter times of ancient Egypt. Thus we found that certain writings made in the reign of the great King Hesepti were described as having been discovered and shown by Herutatef, son of the King Khufu, or Cheops, the builder of the Great Pyramid (about 3500 B.C.). Herutatef was a very learned man, holding a high position in the kingdom—a man who took great interest in antiquities. While on a tour of inspection (of the temples) he came to a city in Southern Egypt, where the masons of the Temple brought to him a "thing of great mystery," as it was called, a block of stone inscribed with some ancient writings, which the learned men of the place could not read. However, there happened to be in the train of the prince an ancient sage, one "who understood the language of the ancients," and when he took the block he found it to be what is now the sixty-fourth chapter of the Book of the Dead, or the "Coming Forth into Light," which the Egyptians regarded as the epitome of their religion.

The chapters of the Book were gathered into what were called "Recensions." Those known as Heliopolitan had been collected together and used for religious purposes. Later, about 3000 B.C., when the Thebans were dominant, we had the Theban Recension. The Saite Recension were texts of comparatively late times. So that we had, so to speak, three layers. Curiously enough no human author or reviser was mentioned. The only one who came near to the description, a "reviser," was the prince himself, Herutatef. All the writings of the Book of the Dead were attributed to Tehuti (Thoth), the scribe of the Gods. The symbolism was intensely complex. We found a system of symbols built up round truths which the reason could not grasp. We had, as it were, a ladder composed of these symbols up which the soul might climb until it reached the Place of Peace where Truth was unveiled and understood in its essence. The Egyptians prepared the people's mind by a system of symbolism. It was not fixed but, like all symbolism, it was fluid, bearing one series of meanings at one time and another at another.

The composition of the Book of the Dead was also complex. And here was where the ordinary Egyptologist failed, because, generally speaking, he was not a person who had any sympathetic knowledge of the ancient religions. As a consequence he would often translate a word purely mechanically. We knew how idioms in another language often appeared to us to be quite meaningless. So the person translating these writings needed

to live in the mind atmosphere of those old people to grasp what was meant.

We found we could divide the book into seven parts: (1) Hymns; (2) Chapters referring to initiatory ceremonial; (3) Meditations whilst under partial induced clairvoyance; (4) Meditations aided by ceremonial practice; (5) Clairvoyant meditations on some special object; (6) Apocalyptic expressions of the soul's triumph; (7) Chapters of the names of Osiris and the gods.

As examples of the hymns scattered through these ancient writings, Mr. Van Stone quoted two fragments of the famous Hymn to Ra. The first was a hymn of symbolic expression:—

Hail to thee, Ra, when thou risest, who art self-begotten! Twice beautiful! When thou risest on the horizon, Egypt is enlightened by thy rays. All the gods rejoice when they behold the King of Heaven. I come unto thee. I am with thee to see thy disc every day. I reach the Land of Eternity. I unite myself with the Land of Everlasting with thee. Thou alone art the Creator when thou createst thine own forms there upon the primeval waters (Nu). May I advance as thou advancest. May I, even as thy majesty, O Ra, find no end. Let me attain unto the high heaven of eternity, unto the places of those who extol thee. I unite myself with the venerable perfect luminous spirits of the Underworld. Yea, thou didst create eternity. Thou hast established thyself in my heart without ceasing.

The second was the following beautiful hymn:—

Homage to thee who art Ra in his cloudless rising.
Adored by mine eyes are thy beauties.
Thy splendour doth shine upon my breast.
The never-resting planets sing to thee songs of joy,
The motionless stars give thee worship.
O beautiful one of each day,
Living one between the pillars, my Lord!
O thou who art crowned as King of gods!
The sky bows down before thy face,
Whom truth has embraced at dawn and eve.
Give thee worship, O essence of forms.
Earth utters a voice overflowed with silence, saying:
"O one who became within heaven
Ere plains or mountains were formed,
Protector, lord of unity, maker of things that are,
Whose voice hath moulded the essence of gods."

Passing on to the meditations Mr. Van Stone said that what were known as the Simple Meditations were probably used very much as similar sentences were used in India to-day—by continual repetition the ideas underlying the symbol became unfolded in vision. He quoted the following very short chapter entitled "The Passage of the Upper Path of the Gate of Paths":—

I am he that crosses the watery abyss which formeth a path between the Two Combatants. I have come, I have subdued the fields on account of Osiris.

This was supposed to be continually repeated till the hidden meaning became unfolded. It suggested "The Way of the Midst" of the Gnostics, the path between the pairs of opposites. Gnostic literature derived a great deal of its form and spirit from the Egyptian. The "two combatants" were Horus and Set, the higher and lower natures of man. The lower nature was always referred to in Egyptian literature as the Field because it was the feeding-ground of the animal-forces (compare the stable and manger of Christian symbolism). This gave an idea of the symbolism and the type of meditation.

The chapter on ceremonial meditation was called "The Chapter of the Four Torches." This was to be recited over four torches of some woven material dipped in some special oil: these torches were to be placed in the hands of four men upon whose shoulders were written the names of the Pillars of Horus. This was probably done in a room set apart. Eliphas Levi described a similar ceremony under the name of "the conjuration of the four," and the idea seemed to be the building of a barrier against the evil influences among the Spirits of the four elements.

Then we had the clairvoyant meditations, and the remarkable chapter "of making transformation as a swallow." By recitation the initiate passed into a trance state, in which he appeared to become transformed into a swallow—a form of Isis on her mystic search for the body of Osiris; in Christian symbolism it was the Church's search after Christ. The man

spoke of the swallow as if he were forming a mental image of the bird and its flight; then it was no longer the swallow but himself, and then it was no longer himself, but Isis searching for Osiris. The chapter ended with "O God of Light, I, even I, know the hidden ways and gates of the Heaven world. Lo, I come, I have overthrown mine enemies upon earth, and my body rests in its trance." The words "in its trance" were literally "in the grave"—an expression used for a mystic death.

In the famous chapter 64 we had apocalyptic expressions descriptive of the triumph which rewarded the initiate's patient and unwearied search.

I am he who bursteth his bonds. Uttermost extension is my name. I bring to its fulness the hidden force within me. I am he who cometh forth as one who breaketh the gates; and everlasting is the daylight which his will hath created. I have power over the deep waters. . . . I shine forth as the lord of Life and the glorious law of Light. I travel on high, I tread upon the firmament, I raise a flame with the lightning which mine eye hath made, and I fly forward towards the splendours of the glorified in the presence of the sun, who daily giveth life to every man who walketh about the habitations of the earth. Blessed are they who see the bourne. Beautiful is the God of the Still Heart, who restoreth peace to the torrent. I fly to heaven and I alight upon the earth, and my eye turneth back towards the traces of my footsteps. I am the offspring of yesterday. The caverns of the earth have given me birth, and I am revealed at my appointed time.

Such was the triumphant song of the dauntless soul who had found the secret of a wider consciousness which spanned the life on earth and the life beyond; born anew, perfected through suffering, he became one with Osiris, the Great God of Humanity.

The mystic death or trance was continually referred to in the writings which dealt with initiation ceremonies. The path of aspiration which the Egyptian followed was beset with difficulties, and the victory was only attained by the man of determined will. This sixty-fourth chapter gave an example of the earnestness of this search after truth:—

Give unto me the bolts of the twice-mighty doors, lest my vapour burst forth from me, for I cannot see, and I wander round in the chamber of separation from the Shrine of the Unmanifest.

And the man was answered.

Lo, the bolts which fasten the Four Gates, their heads are in the possession of thy hand, yea they are within thee.

Let thy face be as the hound whose nostril sniffs the scent of his home.

Mr. Van Stone, in conclusion, said that he hoped he had been able to give his audience some idea of the scope and meaning of the Egyptian "Book of the Dead," which, as he had shown, was rather devoted to ideas of life and light than of gloom and mystery. (Applause).

Some discussion followed and the proceedings closed with a mutual vote of thanks to the lecturer.

THE OPENING DOOR.

By H. A. DALLAS.

It was with great pleasure that I read the article in *LIGHT* of November 18th by my friend Mr. Marriott Watson. He had written to me three years ago (in words which I am sure he will allow me to quote) of the effect which psychical studies had wrought on his mind. "You know," he said, "that I have been agnostic for a quarter of a century in regard to all matters connected with survival, and you know, also, how jealously I guard my convictions. Temperamentally I am hard to convince. I have been led to accept the proofs of survival because their weight overbore my previous intellectual attitude." He added that he believed only those who did not give sufficient attention and earnest consideration to the evidence would fail to be similarly convinced by it. From this position he has never deviated.

The great value of such testimonies as have been published in the recent issues of *LIGHT* is that they are the product of slow and prolonged study and reflection. It cannot be said of either Sir Arthur Conan Doyle or Sir Oliver Lodge, or Sir William Barrett or Mr. Marriott Watson, that they have not amply studied the ground of their belief, or weighed all the arguments which may be used against it. The great movement which has been in progress for upwards of half-a-century, and which has effectively assailed the strongholds of materialism, is now consolidating its position. The work of our armies in the field has familiarised us with the importance of this work of consolidation, of securing the base from which we may in the future advance to further discoveries concerning the life beyond. It would be a serious mistake to make this advance prematurely. There are those who are impatient of the work of consolidation; they tell us that we have passed the stage at which we should trouble to amass evidence for survival, that we ought now to go on and find out what sort of life, under what conditions, spirits live after the death of the body. It seems to me that this attitude may lead us into pitfalls. After years of patient work we are at the top of the ridge, in a commanding and, as it seems to many of us, an impregnable position, but we may weaken this position by over-haste, by over-speculation in a region where verification is impossible; such speculations will alienate the cautious and may mislead the less wary. This is one of the danger points to which we should give consideration when we feel the fascination of speculative theories concerning the future. In this connection I should like to draw attention to a paragraph in Sir Oliver's last book—(*the italics are mine*):—

Let us only be willing to learn and be guided by facts, not by dogmas; and gradually the truth will permeate our understanding and make for itself a place in our minds as secure as in any other branch of science.—("Raymond, or Life and Death," p. 331.)

This consolidation process is not merely a process of accumulating evidence, it is also an interior process of assimilation.

In an article by Professor Richet, published in the "Proceedings" of the Society for Psychical Research some years ago, he dwelt at some length on the difficulty which the mind experiences in retaining convictions of a new order—convictions based on new experiences which have not yet had time to make a strong groove for themselves in the field of thought. It is a well-known fact that more recently-developed faculties are liable to be the most easily lost; that the power of habit is a universal one, a law everywhere operative in the history of evolution; it is equally applicable to mental and physical evolution. Professor Richet pointed out that the mere lapse of time was sometimes sufficient to make him feel uncertain concerning experiences, for which the evidence seemed to him at the time solidly sufficient, and in spite of the fact that nothing had occurred to invalidate this evidence. His object in making this statement was not to justify the doubt, of course, but to put others on their guard against the tendency, to urge them not to let themselves drift at the mercy of this mental backwash. I was much impressed by the wisdom of this advice; it has helped me to keep steadily by well-founded convictions in those moments, which come to most of us at

SWEDENBORG ON TIME AND SPACE.

C. E. B. writes:—

"N. G. S." in his article on "Metaphysics and Moonshine" (*LIGHT*, December 2nd, p. 386), shows rather an incomplete acquaintance with Swedenborg's doctrines concerning Time and Space. Without entering into argument on the subject I would like to point out that the word "things," which "N. G. S." quotes with questioning doubt as to what it means, does not occur in the passage he quotes from Swedenborg, except in the English translation. A perusal of the original would perhaps clear up "N. G. S.'s" perplexity, especially if he hunts out, in the Swedenborg Concordance, the numerous other references to time and space, instead of dwelling on one isolated passage without its context. The illusory character of what we call *time* is strikingly brought out in the 10th Bridgewater Treatise, which I would also commend to the attention of "N. G. S."

EVERY man has two educations—one which he receives from others, and one, more important, which he gives himself. *GORDON.*

times, when the mind is apt to fall into old ruts and unwonted experiences seem to fade and become dream-like.

Among many who have hitherto thought little of these unwonted experiences there is now a quickening of interest in all that may throw light on spiritual realities, and great responsibility rests with those who have already advanced along this path; they must be ready to guide the new inquirers cautiously, so that they may not rush forward into beliefs they will not be likely to retain. It will be necessary to help them to distinguish carefully between the essentials which we believe to be solidly established and the uncertain deductions which imaginative students may draw from these facts.

In July, 1914, a paragraph appeared in *LIGHT*, signed by Miss Lilian Whiting, in which she referred to a prophetic statement that was made at the close of last century to Dr. Hodgson through Mrs. Piper, to the effect that a world war was imminent and that it would be followed by an outpouring of spirit power for which it would be a preparation. It ran thus:—

We act continually on earth in ways not discernible to the human mind. The whole earthly world is acted upon by some of our members, and at times the whole band is at work, developing the mind of man. Never since the days of Melchizedec has the earthly world been so susceptible to the influence of spirit. It will in the next century be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified. Before the clear revelation of spirit communication, there will be a terrible war in different parts of the world. This will precede much clear communication. The entire world must be purified and cleansed before mortal man can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly think on this.

The war is with us in all its horror, and there are not wanting signs of an increased activity in the spirit realm. Are we prepared to meet it? If responsibility rests upon students to try and give wise guidance to inquirers, how tremendous also is the responsibility which rests on those who possess the psychic gift! It is to them that inquirers come. It is in their power to lead them upwards, to desire and seek for the best kind of spirit intercourse, and it is also in their power to lead them downwards, to meet their inquiries at a low level, to satisfy curiosity and self-seeking.

There is in the awful events through which we are passing a challenge and a call. Unless we seek together the highest things, unless mediums and students and inquirers are bent upon raising the Spiritualist movement (which has too often sunk to low levels), unless this is our earnest and persistent resolve, the influx of psychic power which may follow this great scourge of war may prove to be a curse rather than a blessing, and wise guides in higher spheres may again close the door to a generation proved unfit for so great an opportunity.

THE PROPOSED PSYCHIC INSTITUTE.

Mr. J. Arthur Hill, of Claremont, Thornton, Bradford, writes:—

In a recent circular letter, Mr. J. H. McKenzie mentioned me as a supporter and prospective member of the Psychic Institute which he is working for. This was due to a misapprehension. I expressed general sympathy, and am of opinion that something ought to be done towards the organising and systematic development of mediumship. But, naturally, I cannot commit myself to the support of a scheme until I know a good deal about its details. I hope that Mr. McKenzie's efforts, which show such admirable zeal and energy, will have useful results. Living in Yorkshire, two hundred miles from London, I know next to nothing of the scheme; I am neither hostile nor actively friendly, but simply ignorant.

[Mr. J. Hewat McKenzie, to whom the question has been referred, writes: "As Mr. Hill is an invalid, and was unable to attend our meeting in London, the information regarding the particulars of the scheme was unknown to him, as well as to others, until the details had been formulated by the preliminary Council. The particulars are now in Mr. Hill's hands, and I trust we may still enrol him as a member of the British College of Psychic Science."]

THE SIGNAL: A STRANGE STORY FROM THE FRONT.

A curious story reaches us from the mother of a young soldier in the 10th Seaforth Highlanders, Lieutenant A. Forbes, who died of wounds.

His chief chum was a soldier in the London Scottish, and, being at a little distance from one another, the two arranged a signal whereby Forbes might assure the other of his safety. The strange and pathetic part of the story is that in a letter to his mother, dated August 28th last, the London Scottish soldier observed that he knew his friend was safe for he continued to hear the signal agreed upon. He did not know that his friend had died of a wound several days before, viz., on August 17th.

The mothers of the two boys are our authority for the story—one of the ladies being related to one of the most famous of modern writers.

SIDELIGHTS.

The late Mrs. Margaret de Gandrion Verrall, the widow of Professor Verrall, Tutor of Trinity and first occupant of the King Edward VII. chair of English, has left £500 to the Incorporated Society for Psychical Research.

The Christmas number of the "Strand Magazine" contains an article by Sir Oliver Lodge, "Is it Possible to Communicate with the Dead?" in which the author (whose portrait accompanies the article) has contrived to pack a great deal of valuable information in a form suited to the needs of a public which, however anxious and curious on the matter, is lamentably uninstructed.

"The Weird Adventures of Professor Delapine," by Lindsay Johnson (Routledge, 6s. net), will appeal not so much to readers who are familiar with psychic science as to those who are merely curious about the phenomena, for though a good deal of information on the subject is contained in the book, it is information with which students of the occult are already well acquainted. Still, many who have had their attention called to the facts of Spiritualism by the numerous references to the subject of late in the daily and weekly Press, may—particularly if they chance to be interested in stories of crime and its detection—find that in perusing this book they have the double satisfaction of enjoying some thrills and at the same time adding to their store of valuable knowledge, as the narrative is built up on incidents for the actual truth of which the author in his preface seriously vouches.

We have received copies of "Zadkiel's Almanack" (Simpkin Marshall, 6d. net) and "Raphael's Prophetic Messenger" (W. Foulsham & Co., 6d. net) for 1917. Both exhibit a commendable caution in their predictions concerning the end of the war. The former says: "If Germany is able to maintain her defensive through the winter of 1916-17, it is improbable that she will be able to avoid final and complete defeat during the first three months of 1917," and the latter announces that "as the influences are more favourable, there are decided hopes that the year 1917 will witness the end of the bloody conflict which is now devastating Europe." We are promised a warm summer, with crops above the average. Zadkiel compares the horoscopes of Hindenburg and Sir Douglas Haig, and finds that the planetary positions endow Sir Douglas with more military talent than his German opponent, and Raphael by a similar comparison arrives at the conclusion that Vice-Admiral Sir D. Beatty "stands a much better chance of 'whacking' the German Navy than Admiral Jellicoe." Both almanacks are reduced in size owing to the increased cost of production, but there is no curtailment of the customary features.

TRANSITIONS.—We learn with regret of the passing of two veteran Spiritualists: the Rev. C. J. Sneath, of Moseley, and Professor Richard Norris, M.D., F.R.S.E., of Yardley Fields, Yardley. Of the first, the Rev. C. J. Sneath, the "Birmingham Evening Despatch" records that "he was a friend of the late Archdeacon Colley and a great admirer of Sir Oliver Lodge," and further that "he was one of the most remarkable men in our city" (Birmingham). Of the second, it may be said that he was one of the pioneers of Spiritualism, a Member of the Society for Psychical Research, and a very old reader of *LIGHT*. The age of Mr. Sneath is not given, but of Dr. Norris (an official notice of whose decease is given in our advertising columns) we learn that he was in his 86th year.

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For Members ONLY. Free.

Seance for Clairvoyant Descriptions ... MR. J. J. VANGO.
NO admission after 3 o'clock.

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The Library of the L.S.A. and Office of LIGHT will be closed from Friday night, December 22nd, to Wednesday, December 27th.

Subscription to December 31st, 1917,
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For further particulars see page 402.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Sciences. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's Lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Witthall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

HENRY WITTHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1917.

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We beg to remind our subscribers in foreign neutral countries who have not already renewed their subscriptions to "Light" for 1917, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's Lane, London, W.C. Owing to the war, all copies to neutral countries are now being sent by the British Government's Censor's Agents, and we therefore cannot insert a notice in the copy of "Light" when the subscription expires. All subscriptions for 1917 should therefore be forwarded at once to avoid copies being stopped at expiration of subscription by the Government agents.

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* Several important names of other Vice-Presidents will be announced at a later date, as these have not yet been ratified by the Council.

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The aim of the College is not to enquire whether life continues beyond death but to demonstrate that it does. Agnostics, sceptics and believers are all equally eligible for membership.

CONSTITUTION.

1. The name shall be, The British College of Psychic Science.
2. The objects of the College shall be:—
 - (a) To demonstrate the continuity of life beyond death, and to study all phases of psychic phenomena.
 - (b) Trained psychics shall be retained exclusively for the work of the College.
 - (c) To supply suitable premises as a centre for advanced research work, to be undertaken by capable students, careful records of which will be made for the benefit of members and for the information and education of the public.
 - (d) To arrange private educational classes and lectures for members.
 - (e) To supply suitable lecturers and demonstrators for public use.
 - (f) To give suitable students an opportunity to train and develop psychic faculties, under the best possible conditions.
 - (g) To hold examinations and grant certificates to those desiring to act as professional psychics.
 - (h) To establish similar centres for the study of psychic science throughout the country.
3. The business affairs of the College will be managed by a Council consisting of a Chairman, Vice-Chairman, Acting Principal, Hon. Treasurer, Hon. Secretary and other Officers.
4. The Council shall consist of not more than fifteen members, including officers (six to form a quorum) and shall meet at least four times yearly. Three members of the Council shall retire yearly but may be re-elected at the annual meeting.
5. The official year of the Society shall end on September 29th of each year, and a meeting of the members shall be called annually in October.
6. No member of the Council shall receive any remuneration for services. All profits, if any, shall go to the furtherance and extension of the work of the College.
7. All accounts shall be audited yearly by chartered accountants nominated at the annual meeting.

FINANCIAL SUPPORT.

The Council has already, by means of donations, subscriptions, and guarantees, secured financial support to the extent of £6,000 to £7,000, which includes the cost of the College buildings.

HEADQUARTERS.

The College will be opened early in April, 1917, its home being a noble edifice in the West of London, in a quiet, central situation, close to bus and tube. The premises will be such as will form a worthy centre for such important work.

THE ORGANISERS.

The officers and members of the Council are all acting in a purely honorary capacity, and only those engaged as servants of the College will receive payment.

THE MEMBERSHIP.

The membership for the first year is limited to 500, and a large number of persons have already made application. Those who wish to be original members are invited to enrol at once.

The College will be formed into a Limited Liability Company, and at the conclusion of the war will apply for a Government charter. No liability beyond their subscription can be incurred by any member.

The Institute will be governed by a Council of its members elected annually.

TO TOWN AND COUNTRY MEMBERS.—It will prove a boon to know where to turn for demonstrations and advice—saving worry, time and money.

TO THE PUBLIC GENERALLY.—There will be provided under one roof and under strictly test conditions, varied manifestations of psychic phenomena ensuring for members satisfactory results. Such an opportunity for psychic investigation has never before been provided in Britain or elsewhere.

It is recognised by the Council that whilst the demonstration of physical phenomena is an essential basis on which the College is most likely to establish a true gnosia, such demonstration is but the beginning of the real work.

The ultimate aimed at, as far as it can be accomplished, is a more complete understanding of the complex nature of being, which will enable a man to use his finer faculties, and so more perfectly fit him for life here and hereafter.

ANNUAL SUBSCRIPTION.

Town Members.			Country Members.*		
Entrance Fee ...	...	£2 2s.	Entrance Fee ...	...	£1 1s.
Annual Subscription ...	...	£3 3s.	Annual Subscription ...	...	£2 2s.

* Living beyond 50 miles radius of London.

DONATIONS AND SUBSCRIPTIONS in further support will be gratefully acknowledged by the Hon. TREAS., HENRY C. H. CASTLEMAN, 78, EATON PLACE, S.W.

APPLICATION FORMS OF MEMBERSHIP may be had from the Hon. Sec., MRS. MCKENZIE, 1, STANLEY GARDENS, NOTTING HILL GATE, W., who will be pleased to answer inquiries.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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CONTENTS.

Notes by the Way.....	401
London Spiritualist Alliance.....	402
Mediumship and Psychic Phenomena in the United States.....	402
A Generation Ago.....	403
The "Spectator" and Spirit Messages.....	404
Spiritualism: A Religion or a Super-Religion?.....	405
"Our Duty to 'Ghosts'".....	405
The Spirit of Success.....	406
The Spiritualist Education Council.....	406
Golden Harps.....	407
After the Rain.....	407
"Metaphysics and Moonshine".....	408
Recurring Numbers.....	408
Sidelights.....	408

NOTES BY THE WAY.

"Pax," commenting on Sir A. Conan Doyle's recent article, does not agree with him that nearly all Christian churches hold that the soul lies dormant after death, and points out that "the Catholic Church in all its three branches teaches probation for all, and progression also, only the Roman Church holds that prayers for those in hell are useless." And she adds:—

The intercessions to-day—and the war shrines—all point only to a revival of an old Catholic doctrine always held closely to Anglican hearts.

But the suggestion that this is a revival is at least an admission that Sir A. Conan Doyle was not incorrect. In years to come no doubt there will be those who will claim that the Church always held by the facts of Spiritualism, for by that time the change wrought in the Church will have been so complete and yet accomplished so imperceptibly that it will seem as though it had been always a friend to Spiritualism and never its bitter opponent. Again, "Pax" disputes the suggestion that in the next world all religions are absolutely equal. She points out that the messages given at séances usually come through mediums chosen not for their spiritual qualities, but for their psychical powers, the controls being frequently uninformed persons who really come into earth conditions to work out their own destinies, and not to be teachers and authorities on religions and philosophies.

"Pax" is perfectly correct in her statement referred to in the preceding Note. Many controls answer to this description, but in the testimony quoted by Sir A. Conan Doyle, which in essence asserts that it is character and not creed which counts, they are surely able to give reliable teaching, the more forcible that it is given through so many different channels. The fact is that there is much confusion between Religion itself and forms of religion. This is a point insisted upon by the wisest teachers from the Beyond. But to give the remainder of one correspondent's argument:—

The spirit trying to speak through difficult channels naturally confines itself to messages of love and hope and proofs of material identity, and too often ceases to send these as it grows in knowledge of the Heavenly Vision. The High Ones who speak impressively . . . always insist on the acceptance of the Divine Christ as being the last of the Spiral of Progression, and when all are gathered in we shall be one in the Father, Son and Holy Ghost. Until then the revelation is gradual, the true Heaven not even guessed at by the unspiritual souls, but being prepared for by the simple and pure in all creeds.

If only the sitters at both public and private séances would consider they have to help even more than to be helped, and that medium, interpreter, and spirits are all souls to be prayed for and with, then should we be able literally "to entertain angels" not unawares, and be lifted into more spiritual mansions, whence the Giver of Light Himself dispenses to His ministering servants.

In a recently published work, "The Kingdom of Heaven as Seen by Swedenborg," by John Howard Spalding (J. M. Dent and Sons, Ltd., 3s. 6d. net), we find not only a deeply interesting exposition of the teachings of the great Swedish seer, but a great deal that touches on problems which have been often discussed in these columns. We are told of the difficulty of reconciling two of his propositions concerning the next world, viz., that it is singularly like life in this one, with "hills and valleys, streams, lakes, seas, animals, plants, houses and cities, and people living in them," and yet at the same time is not a spacial world. The author quotes Swedenborg's warning:—

Do not, I beseech you, mingle your thoughts about spiritual things with time and space: for to the degree that time and space are in your thoughts you will not understand them.

"The progressions of the spiritual world," asserts the author of the book, "are as real as this, but they are mental not physical progressions." This agrees generally with the more enlightened teachings given through mediums, notably those received through the mediumship of Mrs. M. H. Wallis, whose guides are insistent on the great part played by thought or mental states in the conditions of the next life and the extent to which these modify the conditions of the less advanced spirits. With this key we may interpret much that is given out by uninformed communicators as realities in their own experience, the kind of descriptions that repel inquirers whose instincts are healthy enough, but who are lacking in the patience required to penetrate beyond the illusions to the spiritual realities.

The author of the work referred to in the previous Note, although a follower of Swedenborg's doctrines, shows no hostility to the subject of Spiritualism; howbeit he found no "resting place" in it—it was a "doctrinal chaos," and like many other minds he sought for a definite system, a settled body of religious doctrine. As we have never seen how in that sense Spiritualism can ever be a "religion" this is not surprising. The faith that "has centre everywhere," and is not fixed to any form, is only for the few. Of Modern Spiritualism he remarks (after a reference to the admixture of imposture, self-deception, and the ignorance which fails to understand the complex psychical conditions involved) that " . . . it takes a very robust, or a very stupid or a very ignorant scepticism to set it all down to delusion." It is a little patronising, because we have reason to believe that a tremendous advance in the understanding of the philosophy of spirit intercourse has

taken place since our author began his investigations and passed through the subject some forty years ago. We were glad to notice that he cites the testimony of Mr. F. W. H. Myers on the subject of Swedenborg's records of his spiritual experiences, as follows:—

Speaking broadly, all this mass of matter, covering some hundreds of propositions, is in substantial accord with what has been given through the most trustworthy sensitives since Swedenborg's time.

Swedenborg's account of his experiences is, in fact, confirmed by Spiritualism, but not his conclusions from them, which are strongly coloured throughout by his theological prepossessions. Otherwise they could hardly have formed the groundwork of a creed

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 18th, 1917,

When AN ADDRESS will be given by

MISS LIND-AF-HAGEBY

(Subject to be announced shortly).

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C. FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, December 19th, Mr. J. J. Vango, at 3 p.m. No one will be admitted after that hour. (See notice below.)

(No further meetings till the second week in January.)

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

As will be seen from the advertisement elsewhere in this issue this much-debated institution has now come into being, with Sir William Crookes, O.M., F.R.S., as President, Mr. A. P. Sinnett, Vice-president, and Sir William Earnshaw Cooper as Chairman of the Council, Mr. J. Hewat McKenzie occupying the post of Resident Principal. It is understood that support to the extent of between £6,000 and £7,000, by way of donations, subscriptions and guarantees, has been received, and that contracts are being made with mediums (both native and American) for the service of the College. A general meeting of the members is to be held early in the New Year.

If the effect of Spiritualism is not to level up, it will level down. It is "set for the fall and rising of many." It may raise, it has raised, but if it is not used as a stepping-stone by which to rise to a higher level, it will prove a "stone of stumbling."—From "Objections to Spiritualism Answered," by H. A. DALLAS

MEDIUMSHIP AND PSYCHIC PHENOMENA IN THE UNITED STATES.

In connection with the work of the proposed British College of Psychic Science Mr. J. Hewat McKenzie recently visited the United States. The following notes, condensed from the report made by him to the Council of the College on the 16th ult., will have an interest for readers interested in the phenomenal side of Spiritualism:—

Leaving Liverpool on August 9th, 1916, by ss. "Finland," I arrived in America on the 19th, and not until October did I again see England's shores. During these months I visited New York, Philadelphia, Washington, Wheeling, Chicago, Rochester, Detroit, Toledo, Buffalo, Boston, and other cities.

I carried out psychic experiments daily, and during the visit tested fifty-eight prominent sensitives, who mostly demonstrated physical phenomena, such as materialisation, direct voice, trumpet mediumship, psychic photography, psychic slate writing, telekinesis. I also had sittings with a few of the best demonstrators of clairvoyance, clairaudience and psychometry.

THE LAW AND PROFESSIONAL PSYCHICS.

In some of the cities visited, full liberty is granted to sensitives to pursue their calling unmolested, and they are allowed a certain protection by licenses issued by the city authorities to approved practitioners. Such licenses are renewed annually, provided no complaint has been made against the licensee by members of the public. This I found to be the practice in Washington, but in other cities, such as New York, police regulations are very strict. This has been necessary owing to the excessive abuse of mediumistic powers, by which individual investigators have been led into all kinds of unfortunate speculations, both matrimonial and commercial.

I am of opinion that the law dealing with psychics, as it now stands in Great Britain, although requiring amendment, is not altogether a disadvantage, for if unrestricted liberty were granted to mediums to practise, irrespective of their ethical worth, serious abuses might result, and until such time as the general public know more of the subject, the law is a safeguard.

The British College of Psychic Science, which has now been definitely decided upon, will, it is hoped, help towards the amendment of the law, and will not only protect honest mediumship, but also the simple-minded public, by granting certificates to such as are qualified to practise as professional mediums, whose general character is reputable.

PSYCHICAL PHENOMENA IN THE UNITED STATES.

It is generally supposed that many of the marvellous Spiritualistic phenomena common in the United States about the middle of last century, and for some years afterwards, have practically ceased, but my personal investigations have proved conclusively that this is not so, for in every city I visited most startling instances were provided, and I found all phases of supernatural phenomena being produced from day to day. Probably one hears less about them because the public mind has got more accustomed to these wonders, and also because of the absorption of the American public in the getting of the almighty dollar.

In comparing the quality of mediumship in America with that in Great Britain, one cannot but be struck by the great superiority of American mediums in all forms of physical manifestation, though in the realm of clairvoyance, clairaudience and psychometry the best mediumship of England compares very favourably with America. The superiority of the former is, I believe, entirely due to the highly magnetic condition of the atmosphere throughout the States, which provides recuperative energy for the depleted human organism, and enables discarnate intelligences to draw magnetic energy more generously from their mediums without injury to their health.

While certain psychical researchers make laborious attempts to prove telepathy, and obtain second-rate proofs of the continuity of life beyond death, by means of unpaid and often ill-developed mediums, necessitating long and laborious experiments with very meagre results, I have secured the following profound and startling facts by the use of professional men and women, who while charging a good fee for their services, supply undeniable evidence of survival; facts which throw completely into the shade the accumulated results of psychical research as carried out in Great Britain during the past thirty years.

PSYCHIC SLATE-WRITING EXPERIMENT.

Professor A—, of Los Angeles, gave me a demonstration of what he could accomplish in psychic slate-writing. When I met him in Chicago during September, he was a total stranger

to me, and I to him, and no knowledge of my immediate work or of any friends connected with me, either celestial or terrestrial, could have been learnt by any normal means previous to our meeting. He had been travelling for some days from California, and had just arrived for the first time in his life in the city of Chicago. An appointment was arranged with him for the following morning, in a room which he had never previously used. On the morning of the experiment, after a brief conversation, he invited me to provide myself with two slates from a large stock which had just been unpacked, all of them brand new. After carefully washing and drying them on both sides, I was asked to write a question, and the name of an individual in the spirit world whom I thought might be able to answer it. He requested me to do this while he remained on the opposite side of the room, about twelve feet away. This I did, taking precautions that no knowledge of my question or of the name could be got by him, and then placed it in a sealed envelope. I then tied the two slates, which I had washed, together, and putting the sealed envelope on the upper surface of one of them, bound them all together with an elastic band. It must be noted that the experiment was carried out in full daylight, and no pencil of any kind was placed between the slates, as is the common practice in such experiments. As I held the slates in both hands, the medium stepped forward and touched them for a second, immediately retiring to a seat at the opposite side of the room, where he sat writing upon a slate of large dimensions. I held the slates for about five minutes, then heard a distinct triple rap, which seemed to proceed from within them. Professor A— heard it also, and requested me to open the slates immediately and see if any writing had been obtained. Upon removing the elastic band and putting the sealed envelope in my pocket, I found on opening the slates a mass of fine writing, in various styles of caligraphy, containing messages addressed to me by persons who had passed through the change called death, and whose signatures I recognised as similar in style to those used by them when on earth. Altogether there were three communications in the form of private letters. Most of the names contained Christian name and surname complete, and were correctly given. My deceased father, grandfather, mother-in-law, two deceased relatives, three deceased friends and three other names known to me were also given. In the corner of one of the slates a picture of a lily in three colours was neatly drawn.

The value of this experiment can be appreciated when I emphatically state that I was in a perfectly normal state during the experiment, and at no time did the slates for a moment leave my possession from the time I had washed and dried them till the time I opened them and found the writing within, the period in time only covering five or six minutes. These letters purporting to come from deceased friends and relatives, as I believe they did, were distinct and clear in the writing, and were in no way disconnected in sense. They supplied me with valuable information and detailed directions and advice upon private matters known only to myself.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

I carried out experiments in psychic photography in Washington and Rochester, many of them under strictly test conditions, and altogether nearly two hundred spirit forms appeared upon the plates, a number of these being distinctly recognisable as deceased friends and relatives. These friends were previously asked in private to endeavour to appear on the plates, and in many cases successful pictures were obtained. In the case of test sittings, the plates were purchased by me from a general photographic store, carried in my pocket, opened in the dark room, and placed by my own hands in the dark slides and signed before closing them, handed to the photographer after inspecting the camera, and returned by him to me immediately they had been exposed, taken by my own hands into the dark room and there developed by myself, so that no possibility of fraud could account for the result secured.

Several well-known public men have appeared on these plates, some of whom, while in earth life, were known to me, in addition to relatives and friends who could not possibly have been known to the photographer.

EXPERIMENTAL MATERIALISATION.

I conducted two sittings with Madame C—, an excellent medium, whose gifts include psycho-plastic materialisation, psycho-plastic transfiguration, and impersonation. Many of the forms took their rise immediately at my feet and at a distance of about eighteen feet from the medium, and were gradually built up from the floor level, as if rising upwards through the floor. Something like a little white cotton wool would first appear, representing the crown of the head, then slowly over a space of time of about thirty seconds the head would gradually

be shown, then the bust, then the whole body and limbs, the entire form being clothed in a mass of white gauze-like drapery. These forms were produced in a good light—a light sufficient to read the letterpress of an ordinary book. The forms while appearing were peculiarly ethereal, until the whole figure was complete, when it appeared immediately to solidify, so that, when one placed his hands upon it, it seemed to all intents and purposes exactly similar to that of the medium, while at other times it was totally different, both in height and girth and facial formation. Sometimes these forms would speak, and present themselves as relatives and friends, but they were often very different from the appearance by which I had known them while on earth. The forms sometimes collapsed almost instantaneously, while speaking.

I also made experiments with several eminent trumpet mediums, and found them able to give clear evidence of the continuity of life beyond death.

All these whom I have mentioned are well qualified to provide first-class evidence of survival to every reasonable investigator who is prepared to give some time and attention to the study. They are all persons of good character, and have behind them many years of excellent public work in the States, and are able to meet the public in a satisfactory manner.

With the assistance of such helpers the new College will be the first society in England to gather under its roof a really competent body of demonstrators of psychic phenomena, which it is quite necessary the public should have at this time, for consolation in its hour of grief, and to break down the materialism fostered both by science and the Church. This will not be the end of the work of the College by any means, but will provide the necessary foundation on which a true understanding of life here and hereafter may be built, and men and women be taught to appreciate and wisely use their finer faculties to the enrichment of individual and national life.

[For further information regarding the British College of Psychic Science see previous page and advt. columns.]

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 18TH, 1886.)

Lady John Manners has written, in the "Nineteenth Century" for December, the history of "Massage," a process akin to shampooing, and used of late with wonderful success as a curative operation at Homburg, Amsterdam, and elsewhere. The process is clearly and concisely set forth by the authoress.

THE LATE PROFESSOR BUTLEROF.—At one of the last meetings of the Society of Natural Science at Berlin, when Professor Polek, in his address, spoke of the latest labours of the Russian chemist Butlerof, and expressed a hope that they would be long continued, the greater number of those present were ignorant of the fact that Butlerof had ceased to live. . . Shortly before his death he devoted himself to the study of photographs representing transcendental manifestations, and was present among others at the séance at which Mr. Eglinton was photographed as medium, while above his head a hand was seen. This experiment was a peculiarly interesting one, because it fulfilled the condition exacted by Ed. von Hartmann for a genuine spirit photograph, namely, that the medium and apparition should appear together on the plate. On the other side, his labours in chemistry are of high value, for he first established the fact of the great number of bodies whose existence is of great importance to various theories, because the proof that these bodies really exist supports hypotheses which were much disputed in his time, but are now universally acknowledged.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s. 6d., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, DECEMBER 16TH, 1916.

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Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spirituist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE "SPECTATOR" AND SPIRIT MESSAGES.

In LIGHT of the 2nd inst. (p. 389) appeared a reference to an article in the "Spectator" of the 18th ult., entitled "A Fable for Psychical Investigators." It showed so intelligent an appreciation of the difficulties which beset spirit communication—difficulties too frequently underestimated—and was, moreover, so significant of the change of attitude towards the subject in the Press, that we may usefully return to it.

The writer of the article, "Ignotus," takes as his parable the story of a young man who has left home on an exploring expedition into the heart of the Andes, an expedition so dangerous that his family have almost given up hope of ever hearing from him again. The youth, however, survives the ordeal, and on arriving at the capital of Bolivia finds that an American inventor has just perfected a new system of long-distance wireless telephony, but a system so complex that, as it is alleged, it can only be worked by the inventor's two experts, one at La Paz, the other in London. To get a communication through, the would-be telephoner must visit the wireless expert and give him the message and he in turn must give it to the wireless expert in London. The wireless expert in London must then pass it on to the family, represented by the young man's father who attends the office to hear the message.

Such simple messages as "Tell my father I am here, safe and well," would perhaps not be very difficult to get through. But we are to suppose that the father, who has been summoned to the wireless office in London, is suspicious of the invention, having heard of people who have been grossly deceived, and robbed of money and happiness through impostors working an alleged invention of this kind. Naturally in such circumstances he would approach the matter divided between anxiety to hear from his son and fear of being deceived, and he demands something which shall have evidential value. Then the difficulty of this system of communication becomes apparent:—

The father demanding proof has to convey his inquiries through the minds of the two operators, and has to switch the interview off on to identification lines. But unfortunately these operators are not able to make their own minds act automatically and like a machine. Neither can entirely resist the temptation to help out and improve the communication—to make short cuts, as they would say. They cannot help their

own minds interpreting the expressions of the man on the other side. Be this as it may, there is no other way but to set going the memories of the father and of the son in order to establish the identity of the traveller. And a bewildering business it is. "Can you tell me something which is not at the moment known to me, but which is known to other people, in order that I can verify it? This will show it is my son who is talking and not an impostor."

We need not follow "Ignotus" in his recital of all the difficulties and misunderstandings which he imagines as following on the attempt to gain proof of the son's identity. Most of the serious investigators into the subject of spirit identity will have had practical experience of them. Certainly all of us can appreciate the good sense which leads "Ignotus" to remark how, if the son chanced to have had some wonderful adventures and discovered peoples and things hitherto unknown to the rest of the world, his description might seem doubtful and suspicious to the father:—

Yet surely these unsatisfactory circumstances should not make a wise man say in a pet that he refuses to listen to any more messages. Rather it should make a reasonable person say that we must not expect perfection all in a moment from the Andean wireless system, or look to a half developed invention for a limpid stream of exposition concerning the wonders of a newly discovered world.

The sagacity of "Ignotus" is highly praiseworthy. We need hardly follow him further in his excellent article, which concludes by applying his fable to the story related in Sir Oliver Lodge's "Raymond; or Life and Death."

For the present it is sufficient to say that admirable as the little allegory is it has but a general application to the question of spirit-intercourse and spirit identity. Inquirers, so far as we have observed, may be divided roughly into three classes: (a) those who obtain full and abundant proofs without any apparent difficulty, and who seem to speak with those "on the other side" almost as though they were face to face; (b) those whose communications from beyond are nearly always vague, fitful and incoherent; (c) those who get simply nothing at all, or who, when they receive some fragment, discard it as worthless.

Again, it is not, as in "Ignotus'" parable, always the fault of the "wireless experts"—that is to say, the mediums—that messages are muddled and distorted. It may be the recipients of the messages who are to blame. We know how grossly the mind of a person who is committed to a certain view of a matter will pervert the plainest tale in order to establish some idea in his own mind. A judge who is convinced of the guilt of a prisoner may find in the most innocent statements regarding the accused damning evidence of the guilt concerning which he has made up his mind beforehand. A person who is obstinately resolved on the "doctrine of devils" finds plenty of material in spirit intercourse. If the communicator is gay, why, that is distinctly the levity of Mephistopheles; if serious, then it is clearly a Satanic device to mislead; and if Scripture is quoted, that is proof positive, for "the Devil can quote Scripture, &c.," and if the communications are wonderful in the sense of giving evidences beyond (supposed) human possibilities, here again is indication of demon agency, for by some the Devil is credited with powers which are (by implication) denied to the Deity.

Let us seize firmly the fact that we are dealing with human factors on both sides of the way, and that to err is human. The matter in essence is simple enough, as all essentials invariably are. Few of us understand the telegraph or the telephone, for instance, but the human and natural side of the process is apparent to the merest child. Somebody speaks to somebody else. And that is the only really important part of the business.

SPIRITUALISM: A RELIGION OR A SUPER-RELIGION?

By E. WAKE COOK.

"OUR DUTY TO 'GHOSTS.'"

By THE AUTHOR OF "RATS OF THE DAWN."

May I supplement the excellent article by Mr. Henry Fox with a few suggestions? Religion is a bundle of paradoxes, including heaven and hell in its scope; it has been hitherto a mixture of both. It is the great intensifier, it raises all passions, good and bad, to incandescence. It has inspired the most beautiful things in man's history, and it has prompted the blackest crimes. We have but to think of its wars, its ruthless persecutions, its Inquisition with its holocausts, and the noble army of martyrs, the pioneers of progress, who have suffered at its hands. It is a firm uniter, and it is a disintegrator, a divider of families, as Christ said, and it sets people by the ears. It reaches the highest flight of human thought in the conception of a God of Love; and it reaches its lowest depths in the Jewish conception of a vaster Kaiser, who out-Huns the Huns in frightfulness, who condemns his own children to eternal torments for disobedience. So while the word "religion" is the highest, holiest and dearest to the simple believer, to the student of religion it carries connotations of which it should be purged ere it is applied to the sublime philosophy of Spiritualism. If we are to adopt it we should boldly claim ours as the Super-Religion!

The most useful definition of religion I have yet met is, "A theory of the universe—or existence—and a system of morals and of worship founded thereon." This describes all systems to which the term "religion" has hitherto been applied. We have the theory and the ethics, but we have no organised worship. We are too large in our views to be a sect; our work is to permeate, broaden and elevate the thought of the time, rather than to organise a Church, as it is just these priestly organisations, each fighting for its own narrow interests, which have wrought the mischief, and have cast slurs on what should be the greatest, most sacred, the sweetest and best-loved word in our language—religion.

Spiritualism is a unique blend of science, philosophy, and religion—or the higher spirit of religion. So "religion" is too narrow a term to represent our teaching. "A religious philosophy" would best describe it. Our greatest writers—A. J. Davis, Hudson Tuttle, and others—are almost entirely scientific and philosophical. Without going to the more voluminous works, the whole thing has been admirably summed up and condensed by Mr. W. H. Evans, in his little book, "Spiritualism, a Philosophy of Life." This book stands in the rank and file of our literature, yet if it stood alone what a wonder we should have thought it! In its height, its breadth, its depth of insight, its utter sanity and sweet reasonableness, it surpasses anything that can be shown by any such brief exposition of any other system.

I must congratulate Sir Conan Doyle on his fine courage in speaking out so plainly in favour of our claims, and we must doubly congratulate ourselves. Sir Conan Doyle's support will carry more weight with many people than even the distinguished scientists with whom he now stands in line. As the creator of Sherlock Holmes, his intellect stands for the acme of acuteness and for inferential reasoning—for the whole detective instinct; so he is the last man to be fooled by shams, and his contributions in *LIGHT* have shown that robust common sense which gives added value to acuteness.

THE UNENDING LIFE.—Have you a loved one at the front? Think of him as one "waxed valiant in fight" for God Almighty, as one whose real life is "hid with Christ in God." Pray, "Divine Love, fulfil Thy highest thought in him. He has offered to Thee his human life in this world-wide battle against materialism and selfishness." Then, mentally, retreat from the circumference, get into the centre, remember there is no death. If the body of the one whom you love, and long to see again, is slain, think of the unending life and the noble cause for which that body has been sacrificed, and the absolute certainty that you will meet him again.—"The Power of Faith," by ARCHDEACON WILBERFORCE.

The article by D. R. in *LIGHT* for November 18th requires some attention lest it should open the way for others written in the same spirit. It is decidedly discouraging to earnest Spiritualists, who perforce have often to be pioneers into realms beyond the ken of the man in the street, to have their attempts to describe what they have seen and felt on these planes treated with ironical contempt and patronage such as D. R. has poured on Mrs. A. Gibson for daring to give even a sketch of her work to the editor. Such treatment of one of the most earnest and experienced of our members by a fellow-member should surely be ruled out of court. Such a spirit, if encouraged, would soon extinguish any contributions to *LIGHT* of those new "things" which our friends who travel between both worlds relate to us. We may be critical and we have a right to be incredulous if we have not passed that way ourselves, but such work as Mrs. Gibson outlines should receive our sympathetic attention, and we should desire to hear more about it lest, with all our psychic penetration, we should find we had been oblivious of some very needy souls "within our gates." Spiritualism has taught us to accept the philosopher's axiom of life, "As above, so below," and *vice versa*; so we ought to realise that "to be bound in affliction and iron, to sit in darkness and the shadow of death" may be as reasonably postulated of souls in the world beyond death as of those in our prison-houses of earth. Can we not conceive that if, as D. R. describes, these apparently God-forsaken souls were first helped to a better state of things by the one or two who *cared* and heard their misery—the John Howards and Elizabeth Frys of earth—so *some* may be imprisoned on the astral plane in the grip of their passions or absorbed in their work when they were passing over, until some one on earth, discerning their need, and not willing to pass them by, points to a way of escape. Probably we shall all agree that whatever there is of purgatory on the other side, it is that which the soul has woven for itself on earth, but there is sure to come a time, whether longer or shorter, when that soul, having worked through that experience, is ready for a change and will gladly accept any help offered by a human light-bearer on earth which it may see or hear.

We know how it required an Elizabeth Fry to relate the facts of the prison life to a respectful House of Commons before they could be convinced that such a state of things existed in this so-called Christian kingdom, and having myself had the privilege of seeing some of Mrs. Gibson's work, having read her careful records and seen how she has suffered for others in temporarily taking on their conditions in the name of Christ, I regard her as essentially a second Elizabeth Fry to the prisoners in the unseen world. Her one desire is to tell us that some of us may help in this work; and I regret that she should have received such a verbal "ragging" in the house of her friends. I confess I think Mrs. Gibson to have been perhaps a little premature and rash to share even a brief outline of her experiences with a world which does not yet realise that these *are* the days when the promise is to be fulfilled of the outpouring of the Spirit on all flesh, an epoch which is to show us greater things than in the days of the Incarnation, and which is going to make us fellow-workers with God by means of spiritual gifts, of which the "discerning of spirits" is to be one.

D. R. seems to imply that prayer is the only legitimate or possible way of helping these souls. Yes, if there is no other life-line to connect them with higher shores; Mrs. Gibson has tried to tell us that there is, and that we can use it, while we pray. Prayer certainly may avail to stir and quicken a sleeping soul, but it is also the source of power to those who use it, and can make them do mighty *acts* as the instrument of a God who wills that not one sheep should perish. When such an instrument is found in a man or woman, whether in or out of the body, it can lead the soul to the band of spirits in attendance on every human worker, who are waiting to lead the prisoner out and away from his old haunts.

One certainly is inclined, with D. R., to say, "Surely these could do this work without the human agent." Perhaps a quotation from one who spoke to a few of us from the Unseen about our ability to assist these prisoners of hope, may help to explain the need of this human element: "Again and again we bring earthbound friends to listen to what you say on earth and they receive help and comfort." "Do you mean," I asked, "to say that you in your world listen to what we say?" The following was the reply:—

Yes, I am one of a number who have become able to minister through another's organism. But it is only safe to act if you are protected by prayer, or you would be simply throwing your organism open to lower spirits who want to make use of you: but prayer protects you, and there are those who need help here, and through you on earth we are able to help them to find it. As you throw open your doors hospitably to friends in the body, so you may throw open the door of your spirit to those who are able to respect its sanctity. Thus your human work reaches far beyond the limits of the physical body. You who stand on the shore of the boundless ocean of life, with its tides ever ebbing and flowing, bearing the flotsam and jetsam of life, are helping us to launch fresh ships which, storm-proof, with pilots on board, are able to bring *seemingly* shipwrecked vessels safe to their desired haven. There is a burning desire in our hearts to let you know how life on earth, whether in or out of the body, is equally useful as in our world, and so it will be found by those who live under the outpouring of the omnipotent Spirit.

The veils between seen and unseen worlds are fast breaking down, and they will be so consciously blended to some of us that it will be immaterial on which side our help is required when the Second Coming is at our doors. Some day, when we are more prepared to learn from our pioneers, Mrs. Gibson's book of records will speak for itself, not for her or her friends' self-glorification, but to show other labourers who are open to work on the astral plane that those fields are as white unto harvest as are the fields of earth.

THE SPIRIT OF SUCCESS.

BY THE REV. F. FIELDING-OULD.

There can be no doubt that things are so ordered that we must continually meet and struggle with difficulty in one form or another, and to do so patiently and valiantly is to have succeeded in life, even though we may to the end be poor, unknown and denied all measure of human approbation. One should have less sympathy with the shirker who "buries his talent" than for him who sometimes misuses it. "I never hurt anybody" will not do as a reply to the question "Did you ever do any good to anybody?" The marvel is to see how one's failures and faults become stepping stones to better things, and, as Lowell says, "not failure but low aim is crime." "Try," we say to the child, and his attempt enables us to help and encourage him; but if he will make no kind of effort we can only gaze helplessly at one another. When we grow old we may look back on an immense number of mistakes and follies, but it is more heartening, after all, than to see in the past nothing but sloth and faint-heartedness, the essential worthlessness of one who never dare climb lest perchance he should fall and hurt himself. For the old man who has fought a good fight the future is full of hope, the night is passing, and though he may still grope and stumble in the twilight, all around him begins the stir of awakening life: he feels upon his face the first breath of the new day, and o'er the fields and woods are sounding the silver trumpets of the dawn.

If Christianity were abolished, how could the freethinkers, the strong reasoners and the men of profound learning, be able to find another subject so calculated in all points to display their abilities? What wonderful productions of wit should we be deprived of from those whose genius, by continual practice, hath been wholly turned upon railery and invectives against religion, and would therefore never be able to think or distinguish themselves upon any other subject?—SWIFT.

THE SPIRITUALIST EDUCATION COUNCIL.

On the 18th ult. delegates from various London Spiritualist societies and a number of private individuals met in conference at the London Spiritual Mission, 13, Pembridge-place, Bayswater, London, W., to consider whether some immediate effort could be made to improve the educational facilities and raise the platform status of the Spiritualist movement, which at present is quite unable to meet the demands of its increasing popularity, with results detrimental to the cause as a whole.

The Conference felt that some system of education for those wishing to associate themselves with the Spiritualist movement is specially required, and it was unanimously agreed that the most efficient method would be a properly organised training college, with a qualified staff of experimenters and teachers, with facilities for students to attend lectures, &c., and, if necessary, reside there during the course of their studies. Desirable as this end is, it was realised that a very considerable sum of money would be required to put the scheme into operation, and that such an effort should be made by the Spiritualist movement throughout the country. Before that could be hoped for, better organisation, and greater confidence in recognised leaders, are essential.

It was agreed to form an organised body under the title of "The Spiritualist Education Council," with properly appointed officers and committee, as follows: Chairman, Mr. Julius Gems; Vice-chairman, Mr. Percy Beard; Treasurer, Mr. George Craze; Hon. Secretary, Mr. Horace Leaf. Committee: Mrs. Hewat McKenzie, Mrs. Ida Rolleston, Mrs. A. Haywood; Messrs. A. T. Connor, A. Haywood, W. C. Yealland, A. J. Maskell, A. E. Bidmead, J. Forsyth.

A hearty invitation is extended by the Council to all Spiritualist societies and sympathisers to co-operate with it to make the effort a success. This can be done in several ways, namely, by starting local centres, by subscribing to the funds of the Council, and by purchasing tickets for the lectures held under the auspices of the Council. These tickets will enable societies to send suitable persons to the developing classes and lectures, besides entitling the holder to any other advantages, such as advice as to the best lines to pursue in psychic studies, books to read, and hints on the art of public speaking.

It was decided to engage the hall at 77, New Oxford-street, London, W.C., every Thursday evening for a period of three months, commencing Thursday, January 11th, 1917, and to arrange for lectures to be given there by qualified lecturers. The lectures will be preceded by a Psychic Developing Class commencing at 6.30 p.m., conducted by a capable leader. The lectures, commencing at 7.45 p.m., will be followed with questions and discussion from the audience.

Full course ticket (5s. each) admitting to all classes and lectures, or term tickets (2s. each) admitting to four developing class meetings and lectures, can be obtained from the hon. sec., Mr. Horace Leaf, 41, Westbourne Gardens, Bayswater, London, W.

If circumstances warrant it the Council proposes establishing a Summer School during the summer of 1917. All subscriptions and donations, &c., over current expenses will be used to form a fund for the establishment of a training college.

THE MIND RELAXED.—Nobody talks much that doesn't turn out to be unwise things—things he did not mean to say; as no poet plays much without striking a false note sometimes. Better think, the hearty abandonment of one's self to the suggestion of the moment, at the risk of an occasional slip of the tongue, perceived the instant it escapes, but just one syllable less than the royal reputation of never saying a foolish thing. OLIVER WENDELL HOLMES.

MEN think that there are circumstances when they may deal with human beings without love. But there are no such circumstances. We may deal with things without love—we cut down trees, make bricks, hammer iron, without love—but cannot deal with men without it, for mental love is the first mental law of human life. . . . If you feel no love, at once occupy yourself with things, with yourself, with anything like, only not with man.—TOLSTOY.

GOLDEN HARPS.

THE MUSIC OF THE HEAVENLY WORLD.

BY E. E. CAMPION.

About even the most sacred things it is possible to speak profanely. We do not always live in the temple. There is a market place, and there is the joyous playground. The man who is sanctimonious is not a saint. The saint is filled with joy. The most saintly being the writer knew was a presence from whom radiated joy. The saint can listen to innocent profanity and laugh. A very old man, not a saint, who was asked by the district visitor that "in that day" there would be wailing and gnashing of teeth, replied, "Let 'em gnash 'em as 'em: I ain't got none to gnash." And a critic of the golden harps of Heaven said they would not suit him because he did not like harp music. These are instances of deep truth not being scoffed at, but looked at quaintly and literally.

I think the golden harps of Heaven are in danger of being considered as nothing compellingly attractive. They are less an inducement than the fruit garden promised to the Mahomedan Arab who lives in a desert where fruit is not. But this indifference about harps is indifference about a symbol and cannot continue once it is realised what the symbol stands for. What is the significance of heavenly music?

There is music in Heaven and music on earth. Earthly music is a mode of what Swedenborg called "tremulation." The dulcet melody of the blackbird, the suave deep notes of a contralto, the tremulous cantabile of fiddles—what are they all but atmospheric vibrations modulated by the performer? The human soul finds an expression in music more intimate, more beautiful and more appealing than by any other physical means. Brit soul speaks to soul. The tired worker comes home from a hard day with calculations, literary work, with writing business letters. The manager of a large business comes home, his mind clogged by the jostle of a thousand details. What can recreate these men? A cheery word from those at home? Yes, though not wholly, but lack come the worries of the day and the sense of weariness. Let her play, that frail little girl with the large blue eyes, let her sit at the piano and set the strings vibrating in unison with her soul. A feeling of peace is spread, the ideas are set into quiet rhythm, the thought-forms which descended upon the sensitive soul of a Chopin or a Mendelssohn live again, and by their calm or joyous beauty the clouds are dispelled. The charm of music is that it makes people think in new ways. In an opinion formed from experience it may be stated that a kind of reduction goes on in the mind.

There are distinctly musical ideas; again, there are the ordinary ideas arising from the normal activity of the senses in everyday surroundings. The musical forms being purely spiritual, for that is what they are, when transformed into ideas, have a certain effect and a definite relation to the established idea-systems of the mind. On the character of the music depends the sort of pleasure that is experienced. No one listening to Elgar's "Pomp and Circumstance" can think of little things. Such music widens the intellectual outlook as does a glance at the night sky. The mental effect of a given piece of music depends on the idea-systems of the individual just as much as upon the contents of the music. For all music does is to exhilarate by creating beautiful thoughts—its own forms—and by attracting into fresh crystallisations the permanent ideas in the memory. In the former way musicians search love music as a mathematician loves mathematics—for its own sake.

Many of those who love music but are not themselves musicians possibly get more out of the performance than does the performer. The attention of the technically skilful is apt to be narrowed to the compass of musical ideas themselves instead of the music having its legitimate effect of calling into the symphony the beautiful phantasies of associated memories. Harps in Heaven are golden in meaning; they are the symbol of music in its fullness, the very language of angels. Such music is suffused with sympathy, with love, the very force which leads spirit to spirit, and which makes Heaven out of an assembly of kindred souls.

AFTER THE RAIN.

A TRANSCRIPT FROM NATURE.

The early morning hours were rough and stormy; at times it blew half a gale with boisterous squalls that roared through the trees, scattering their red-gold leaves and drenching the earth with stinging raindrops. Later the wind fell, but there was no break in the canopy of low, slowly-moving clouds.

For nearly a mile the road passes through rough common land, with thickets of bramble, disused gravel-pits, stunted hawthorns, and thyme-covered hillocks. The air feels warm and damp, and a thin mist begins to show itself about the skirts of the wood, and in the deeper hollows of the common. Layers of brown sand and ridges of stained froth mark where the running waters have overflowed the road and lost themselves in the thick coarse grass. The heap of stones at the foot of the telegraph pole, where the old stone-breaker usually sits, is the centre of a miniature lake, ankle deep, that spreads itself over the highway. Along by the weather-stained park fence beneath the overhanging trees the soddened leaves lie thickly, plentifully bestrewn with acorns and chestnuts. The shallow weedy pond with its white posts and broken rail looks ash-grey under the brooding sky. A hobbled horse grazes steadily amid the clumps of rushes that border its marshy margin, and from the decayed branch of an old elm, known locally as the "gibbet-tree," a robin sings a plaintive note. Presently a couple of geese come leisurely over the rank grass, bobbing their necks and flapping their wings as they approach the water. They belong to widow Howard, the "wise woman" of the village who tells fortunes, deals in charms, and cures where the doctors fail. Her dilapidated cottage, old and unsanitary, with its "common rights" and encroaching garden of herbs and vegetables, is the worry and despair of the local authorities.

After leaving the common the road rises slightly, and the village with its clustering thatched roofs, triangular green, and sign-post, comes into view. Beyond is the low, ivy-coloured church, with its squat tower and cumbersome date-pierced vane silhouetted against the gloomy sky. Presently, away to the north-west, the sky brightens, and low down on the horizon a space of reddish golden light appears. A strange luminousness seems to hover over the little churchyard. The sparrows in the ivy chirrup incessantly as they settle themselves for the night, and a column of gnats sways above the gnarled old yew tree facing the porch. Gradually the twilight fades; a bat darts hither and thither, and the sparrows cease their clamour. The sky clears, a star peeps out, the air freshens, and a peaceful stillness reigns over all things.

A. B.

VICTOR HUGO'S PROPHECY.

Victor Hugo published in 1878 the following prediction:—

Then France will suddenly arouse herself. She will become formidable. She will regain Alsace and Lorraine. Is it enough? No, no! She will capture—listen!—Trevés, Mainz, Cologne, Coblenz. And you shall hear France cry: "The clock strikes my hour! Germany, hear me! Am I thine enemy? No, I am thy sister! I have taken all from thee. I return all to thee upon one condition: that we shall no longer be a divided people; that we shall be one united family, one republic. I will demolish my fortresses, thou thine—my vendetta is brotherhood. No more frontier. The Rhine, mine and thine. We shall be the same republic. We shall be the United States of Europe, we shall be the continental federation, we shall be the liberty of Europe. And now let us clasp hands, for we have rendered each a reciprocated service. Thou hast freed me from my Emperor, I will free thee from thine!"

UNSPOKEN TEACHING.—Somewhere I have read a little story of St. Francis of Assisi who invited a brother religious to go to the city with him to preach to the people. After they had travelled through the streets for a long time, turning this way and that, the brother remonstrated with his companion: "Why," he said, "I thought we were going to preach." "We have been preaching," replied St. Francis. "Our very walk through the streets has been a sermon to every person we met. Our manner, our demeanour, our dress, everything about us incidentally turned the thoughts of those people toward God." —ORISON SWETT MARDEN.

"METAPHYSICS AND MOONSHINE."

By F. C. CONSTABLE.

"N. G. S." illumines so delightfully—even under moonshine!—any subject he takes up that one must hesitate long before opposing him. Indeed, what I now point out as error on his part may have some *metaphysical* explanation that escapes me. He says:—

By no possibility could a community exist where every individual created his own surroundings which, though illusory, are objectively real to him.

I read this three times before I could believe it was written by "N. G. S." What are the facts of our human existence? Why, every bit of our human experience is illusory—except love, truth, beauty and duty, things which, of course, are of no importance because they are not material.

There is one universe and one only, generally termed the objective universe. I assume "N. G. S." admits this. But how does each one of us regard this *one* thing? As a different thing! Even twins and lovers at times "agree to differ." A lollipop is a thing of joy to a healthy child, a thing of horror to the dyspeptic; a beautiful landscape or glorious music delights one, bores another; even for the man of common-sense one man's meat is another man's poison. In fine there were never even *two* human beings who looked on the same one universe as the *same* thing.

As human beings, every one of us creates his own surroundings, and they are always objectively real to the creator. Even dreams are objectively real to the dreamer. "N. G. S.," for example, will think my view illusory because to him it is false to truth, while I must continue to think his view—if it be his—illusory.

We cannot think the universe or the objects in it: we can only think *about* the universe and its objects. When we say we think an object, we are really thinking its likenesses to and unlikenesses from other objects. Any one man is unlike his fellows because his ideas about the one objective universe differ from theirs. We have no human experience of the one universe: we have human experience only of our differing (illusory?) ideas about it. Perhaps it is because Raymond Lodge knows now that we live in a fool's paradise that he indulges in laughter.

Space and ignorance prevent me from entering on Swedenborg's philosophy. But has "N. G. S." never had that mystic experience where he himself is *everywhere* in consciousness and yet with power to determine his self-consciousness *in place*? I believe some have. If he has not had such experience, and therefore holds such experience "illusory," he must not forget that those who have had it are justified in holding his experience (?) of the reality of matter as equally "illusory."

RECURRING NUMBERS.

E. L. F., of Guernsey, writes:—

I notice in a number of *LIGHT*, dated May 13th, 1916, an account of a curious recurrence of numbers in the career of Mr. Rundle. I know nothing of the "science of numbers," but the following almost haunting recurrence of the numbers seven and nine in the lives of myself and my eldest son may be of interest to your readers. I was born on the 27th day of the seventh month (July) of the year 1872. Note $8 + 1 = 9$, $7 + 2 = 9$, $1872 = 18$, twice 9. My first Christian name contains seven letters, my second nine letters. My original surname also contains nine letters. My eldest son was born on the 27th day of August, 1899, all nines. I was twenty-seven years old when he was born. His first Christian name—chosen quite without intention and merely because it was an old family name—totals seven letters—the letters in all his names total 34, $3 + 4 = 7$.

The numbers pursue us. He went to Osborne, and his number there was 27, $2 + 7 = 9$. If either of us stays at a hotel or house where the rooms are numbered we almost invariably find ourselves allotted 7 or 9.

Finally, during the war his first ship had in its name exactly seven letters. The said ship was torpedoed and sunk in the Dardanelles at 1.37 on the night of the 12th-13th May, 1915: Note the combined dates, $12 + 13 = 7$. He was saved in a most miraculous fashion by a boat from a ship whose full naval designation totals nine letters, viz., H.M.S. "Nelson." He was at the time in his 16th year, $1 + 6 = 7$.

SIDELIGHTS.

"A Rift in the Veil" is the title of a song written and composed by the veteran medium, Mr. Cecil Husk, copies of which can be obtained at 2s. each from Mrs. Etta Duffus, Penniwells, Elstree, Herts. The music is melodious, and the words breathe the true spirit of confidence in the survival of memory and affection beyond the veil. The whole proceeds of the sale will go to Mrs. Duffus' Fund for the support of Mr. Husk, who, as our readers are aware, has been confined to his bed for nearly three years.

A young soldier, well known to us, who is in France, testifies to the fact that, when calling upon Mr. A. V. Peters in London some twelve months ago, that medium informed him that he would be sent to France, but, said the medium, "I do not see you doing much fighting in the ordinary way. I see you drawing maps and plans." The soldier thought very little of this at the time—it seemed extremely unlikely. But he went to France and after a few weeks in the trenches an officer spoke to him. "I understand," he said, "that you are a surveyor by profession." "Yes," was the reply. "Then," said the officer, "we want you in the Survey Company." But it was not until some days later, when the soldier was engaged in the work of making plans for military purposes, that he recalled Mr. Peters' description, and wrote informing us of its fulfilment.

The December number of the "Occult Review" devotes most of the "Notes of the Month" to a critical examination of Sir Oliver Lodge's "Raymond." The book is regarded as a study and record of a particular case, which, while it has an exceptional evidential value for the author and offers some striking incidents, does not go beyond the testimony for survival already published. In an article on "Phantoms of the Desert," by Ethel C. Hargrove, F.R.G.S., there is an interesting reference to phantom music. Sir Harry Johnstone is said to have heard the whole of a Pentecostal service enacted when he was living at a country house on the site of a mediæval chapel, and Archdeacon Wilberforce once told the authoress "that unaccountable music was of frequent occurrence at a country seat belonging to his own family." Miss Edith K. Harper writes on "Psychical Investigation in France," and Bart Kennedy has a thoughtful paper on "Fate."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

"Our Duty to Ghosts."

SIR,—With reference to D. R.'s cheap mockery on the above subject, about which he apparently knows nothing—if he would like to do a duty to even one ghost, he might spend a little time and money by taking a good clairvoyant with him (as he evidently is not gifted that way himself) and go to any of our old churches in London with the object stated. He would then be in a better position to judge how far our duty lies toward the astral as well as the material world.

My letter was sent out as an appeal to Christian Spiritualists, many of whom work hard in this cause of rescue—let me add on both planes. I wished to hear of other workers willing to join me. My sincere good wishes go to Mr. E. Meads in his "romantic work of imaginary good deeds."—Yours, &c.,

(Mrs.) A. GIBSON.

Nothing in art can be beautiful unless it is an expression of reality.—REBECCA WEST.

The great renunciation is to surrender things which matter nothing in order that we may possess everything.—A. E. WAITE.

THE PSYCHIC TELEGRAPH.—Mr. David Wilson writes: "I have received the numbers 4621 (many times) and 411, 231, 421 and 332. It would be interesting to know who is sending these."

Our subtlest analysis of schools and sects must miss the essential truth unless it be lit up by the love that sees in all forms of human thought and work the life-and-death struggles of separate human beings.—GEORGE ELIOT.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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No Meetings or Seances will be held until January, 1917.
The Library of the L.S.A. and Office of LIGHT will be
closed from Friday night, December 22nd, to
Wednesday, December 27th.

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For further particulars see page 410.

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SUNDAY EVENING NEXT,

December 24th.—NO MEETING.

December 31st—Mr. Horace Leaf, Address and Clairvoyance.
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Notices of all meetings will appear regularly in "Light."

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A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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CONTENTS.

Notes by the Way.....	409	Psychic Science in Serbia. Address by Count Miyatovich.....	413
London Spiritualist Alliance.....	410	Human Survival and Spirit Interchange.....	414
Spiritualism and the Holy Communion.....	410	Christianity and Spiritualism.....	414
The Geography of the Spirit World.....	411	The "British Weekly" and "Raymond; or Life and Death".....	416
A Generation Ago.....	411	Sidelights.....	416
The Eve of Yule.....	412		

The Christmas Holidays.

The Offices of "LIGHT" and the London Spiritualist Alliance will be closed on December 25th and 26th, and will be re-opened on Wednesday, the 27th.

NOTES BY THE WAY.

Christmas is upon us once more, but the old festive note of the season is almost stifled in the noise of war and lamentation, and the upbraidings of sects and parties. It may seem almost a presumptuous saying, and yet it comes to us that all this intolerable welter of war and misery carries with it a message of hope and of ultimate triumph, not for one nation or another, but for humanity at large. It means that the Eternal laws are working exactly and unchangeably, and that however much through ignorance or apathy we have gone astray, there is a Power outside ourselves that will force us back into the true path. The evidence of Divinity in life takes for us to-day a terrible form, but it is there. Its manifestation at a time consecrated—in theory but not in fact—to peace and goodwill only gives it a newer and sharper meaning. Had life been without intelligent direction, as the old Materialism taught, the race would have rotted out between the extremes of wealth and luxury, on the one hand, and starved and stunted drudgery on the other. So that if this Yule bring us no rest from physical struggle, it may at least bring us that deeper peace that, looking beyond the present troubles, sees a world made new by an ordeal that has in it all the seeds of future blessing.

* * * *

That mighty truth that man is a spirit here and now—a spirit indestructible, with power over all the things that belong to his estate—that truth has been whispered to us times innumerable. It is now being thundered at us, and it will go hard with us if this time we do not learn the lesson. That truth is at the core of this message of Spiritualism which is only incidentally and temporarily concerned with phenomenal evidences appealing chiefly to the intellect, however necessary that intellectual demonstration may be to those in whom the spiritual senses have not awakened. We should be in evil case if our message of the spiritual meaning of life had to stand or fall by these things alone, so liable are they to be misunderstood, perverted or travestied. They may quite easily be made subjects for the laughter of fools; but life and love and beauty, and war and famine and disease, are spiritual manifestations at which even the fool cannot afford to laugh. And this truth of the reality of Spirit—man's existence beyond the

grave and the possibility of communion between the two worlds—will vindicate itself sooner or later. We stand for it and proclaim it through good and evil report because we have realised that we are part of that Spirit and part of the means by which it is made manifest. It is a message that seems especially appropriate for Christmas, and indeed it is the only one which can make that season hallowed and gracious in such times as the present.

* * * *

Inquirers into Spiritualism should bear in mind that a medium is the meeting-place of two planes of being—the spiritual and the material—and that the disappointments and perplexities of spirit communication are mainly due to the difficulty of establishing a harmonious relationship between the two. With the most favourable conditions there must be a transformation of energy—a damping-down of vibrations—before the brain of the sensitive can be influenced or material objects acted upon. This reduction leads necessarily to a restriction of the field of activity and a corresponding modification or loss of spiritual qualities. This absorption of the higher by the lower is common in physics. Steam suddenly chilled is condensed into water and in the change loses many of its properties, and water congealed into ice no longer retains the characteristics of a liquid. The transition is always at the expense of the finer and freer condition. Similarly, spiritual impulses in their passage into matter are deprived of some of their initial force and scope; they are hampered and enfeebled, and the resulting manifestation is either imperfect and unsatisfactory or not distinguishable from everyday phenomena. We can only hope that psychical research will lead to further discoveries in the realm where matter and spirit interpenetrate and that light will be thrown upon the baffling problems of mediumship. We who are incarnate find it difficult sometimes to express ourselves through a brain we are familiar with. Need we be surprised, then, if an intelligence external to ourselves should experience opposition in communicating when it has to adapt itself to a coarser form of vibration and make use of an instrument that is already engaged and not always reliable in its action.

* * * *

A correspondent, in the course of a letter on after-death conditions, makes much of Sir William Barrett's remark in *Light* of September 17th last to the effect that we have "no scientific evidence of survival many years after death." He appears to think that the cessation of any signs of some particular spirit's continuance points to re-incarnation or to the absorption of the individual soul into the Universal. What it really means, as there is much testimony to show, is that the spirit, sooner or later, passes so completely out of touch with earth conditions that it can no longer directly communicate except in very rare and special circumstances. Putting aside modern evidences on this point, we may recall the Transfiguration of Jesus on the "high mountain," when "there appeared unto them

Moses and Elias talking with him." Those two Old Testament characters had passed from earth many centuries before. It may be objected that this is not scientific evidence. To be sure, but it belongs to the historical evidences which are confirmed and made reasonable and consistent by the findings of psychic science as shown with conspicuous ability by Mr. "Angus McArthur" in his pamphlet, "The Psychic Element in the New Testament."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 18th, 1917,

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MISS LIND-AF-HAGEBY

ENTITLED

"THE HIDDEN PSYCHOLOGY OF DAILY LIFE."

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The programme of the remaining Thursday evening addresses in the Salon in the New Year is as follows:—

Feb. 22.—"Science, Spiritualism and Religion," by Sir A. Conan Doyle (subject to his future engagements).

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

"THE REVIEW OF REVIEWS."—In the December number of this magazine there is a capital portrait of Queen Alexandra, taken so recently as last month, when she honoured the Stead Hostel in London with a visit. Her Majesty's letter to Miss Stead, in which it is stated that "the Stead Hostel in London is a model for others," is printed in full. Miss F. R. Scatterd writes enthusiastically on "The New Science: its Testimony to Human Survival," concluding her article by remarking that "This Gospel of the New Science . . . is but the rediscovery of the eternal truths taught by Primitive Christianity, as distinct from Churchianity, and to the promulgation of which the founder of 'The Review of Reviews' dedicated his whole life."

THE STABLE AND THE INN.—There is just one touch in the story which, though so singularly simple, goes far to suggest its spiritual significance. In its pretty artless way it says: "And Mary brought forth her firstborn son, and wrapped him in swaddling clothes and laid him in the manger, because there was no room for them in the inn." No room for Jesus Christ in the inn! Whatever could have possessed the writer, to put it so calmly? He had set himself to tell the story of the Saviour of the world; and here he is coolly beginning by saying, in an off-hand way, that when he came the inn was full, and the landlord engaged, and the people in possession unconcerned. . . . And then there is Spiritualism itself. A little while ago it was also true of it that there was no room for it in the inn, and God seemed once more to be choosing the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty. But it is altering. The inn is open to us, and we need not nestle in the stable unless we prefer it; and yet, to tell the truth, it is not yet quite clear whether the old manger was not somehow nearer to the angels than the commercial travellers' room.—J. PAGE HOPPS.

SPIRITUALISM AND THE HOLY COMMUNION.

BY THE REV. F. FIELDING-OULD.

The teaching of Spiritualism has illumined and reinforced many of the doctrines of the Church, often causing "dry bones to live," and it may be found to throw light even upon the Church's great mystery of the Holy Eucharist. The "Real Presence" of Christ in that simple but sublime service is taught everywhere, but its method and degree have ever been a subject of bitter controversy. Views have varied from the literal and material teaching of Rome, which makes the "substance" of the symbols actually change into flesh and blood, to the subjective ("an impression originating in the person perceiving it") presence, in a merely memorial love feast. *Presence*, be it remembered, presupposes affinity. We are not really *present* to people who sit beside us in an omnibus. Our bodies are in juxtaposition, but our spirits and true selves are generally far enough apart. To be *present* to anyone there must be some mutual understanding, some sympathy, even some degree of likeness. The communicant emphasises this need, in accordance with the great spiritual law that "like attracts like," and insists on the necessity of approaching the altar in the Christ-spirit, with kindly thoughts towards all men. "Similarity of state constitutes nearness in the spirit-world." The risen Christ came to *His own*, to the Apostles who loved Him, but was seen no more by His enemies. SS. Peter, James, and John, it would seem, had mediumistic power, and though such gifts are not necessary for the coming of a spirit, they seem to be so for its visible manifestation. But the manifestation of the Great Master may well have been independent of any such help from this side. This coming of Christ is believed to occur at the Eucharist, "Where two or three are gathered together in my name, there am I in the midst of them." But there has always been a difficulty in conceiving of the Christ as leaving His place (we can but use such terms) in the heavens and coming down into our midst, a portent which the Faith teaches will happen but once, at the end of the world, and of His presence at a thousand altars at the same moment of time. And the faithful have blindly fallen back upon the consideration that the power of God is adequate for any marvel.

Spiritualism seems to take us a step towards understanding the mystery. It is taught by many communicating intelligences that a great spirit may be present on earth without the essential centre of his being leaving the place where he is. We say, for example, that the sun comes into our room, and though in reality the sun remains ninety millions of miles away, in effect it *does* come with all its essential properties in its rays. If the omnipresence of the Eternal be likened to the diffused light of the sun, the presence in the Eucharist may be like the direct sun beam, a concentrated and *radiated* presence. "A spirit out of the body," we read, "to whom space is annihilated, must be where its thoughts and affections are, for its thoughts and affections *are* itself"; and, again, "the more elevated the spirit the more multiple his radiations, a spirit protector of a superior order may have under his tutelage hundreds of incarnated beings, as a notary may direct the material interests of many families." Or yet once again. "Spirits released from the body are not divided by space, but by difference of mental and moral qualities. If such difference cease, they are immediately near to each other." This last quotation throws light upon the Church's insistence on preparation for Communion, the kindling of love, of earnest desire and expectation, and of the purifying of the heart. The benefits, they are taught, are in accordance with their capacity and degree of attunement. "According to thy faith be it unto thee."

Preliminary fasting is recommended, as in the approach to the Old Greek mysteries, and an early hour in the day advised when the mind is as yet fresh and unoccupied. If the success of a séance "depends very much upon who are there," the same thing is, no doubt, true of the Eucharist. Music will help the conditions, lights, colour harmonies, eloquent symbols and incense all do their part. The transmission of thought is almost a commonplace in these days, but it

may well be that a spirit of the highest rank can at will send forth something more than thought, even a visible presentment of his own being. The "Went not mine heart with thee when the man turned again from his chariot to meet thee?" of Elisha, may mean something more than clairvoyance, and at all events we know of many cases where intense and concentrated thought has led to the projection of a "double." One would like to know what a highly developed clairvoyant of holy life might not see at a celebration of the Holy Communion, for of the Saints many wonderful visions are recorded.

THE GEOGRAPHY OF THE SPIRIT WORLD.

A REPLY TO J. ARTHUR HILL.

By N. G. S.

Mr. McKenzie's surprising account of the spirit world, with its concentric spheres, its mileage and the rest, has been received with more than a little doubt. Some of this is distilled in Mr. Hill's article on November 25th. Mr. Hill denies the substantial nature of the spirit world altogether. He is however, a natural sceptic. I find him confessing in another place: "Few people can be as critical as I can." But this critical temper, admirable in itself, leads him into a negative position which is not very satisfying. Not only in detail, but as a whole the problem is "not completely solvable." We have nothing to rely upon but "partially guided guesses"—that is, messages tinged and tainted by the medium's mind through whom they come, describing experiences which, not having shared them, we cannot understand, in language which, being earthly, cannot express them, but which must be used because there is no other. The spirit's experiences, he holds, "must be very different from ours because it has escaped from the bodily cabin" and has wider perceptions. Still, he thinks, "there is probably some truth" in the tales of landscapes and flowers and the like, but the truth is symbolical, and, he adds, "I do not much like them"! Moreover, what we understand by the words "cannot possibly be exactly what is meant by the spirit, who no longer has a material body." There are assumptions here whose truth is not self-evident. They are:—

1. That the other world must be radically different from this. We call it the "spirit world": therefore its nature must be spiritual (or mental): it cannot be objective like our own. This is the fallacy of the terminological inexactitude.
2. That all messages suffer a distortion in the medium's mind or at any rate are hampered by the method of transmission. This assumption is unprovable and therefore has never been proved.
3. That earthly language does not suffice for unearthly experiences. Considering the power of language to express the unrealisable this is very unlikely and, if true, the spirits should say so. They should not say, "We inhabit a world remarkably like your own," they should say, "We inhabit a world so queer that we cannot give you any intelligible idea of it."
4. That this language—such as it is by the time we get it—is not literal but symbolical. That is to say, the spirits tell us in plain words—more or less accurately received—something we can quite easily understand, but what they mean is something different which we cannot understand! It is as though I were to inform you that I wrote this by gas-light with a fountain-pen, sitting at a mahogany table, and then were to add that my meaning was symbolical. Would you feel that I was trying to give you some information or that I was trying to conceal something from you? What would you understand? What would you understand?

We all wish to know the truth of these high matters, but is it possible? Not if we start with fixed ideas of "ought" and "must" and "like." Must the new life be radically different? I think a gradual change is to be expected rather

than a sudden transformation, and this is the teaching we most often receive. The spirits believe themselves to be (and therefore probably are) living a life like our own in circumstances like our own. Not identical, but equally objective, and not perhaps indefinitely, but evolving, with their advancement, into conditions of greater unlikeness. In the stages with which we are mostly conversant, we may believe that they have bodies so closely resembling those they have left behind that often it is hard to persuade them that they are dead. An almost infinite amount of evidence supports this view—the evidence of those who have left their bodies temporarily, and who have, some of them, to all intents and purposes died and returned, who have seen and been seen by others, who have visited the battle-fields on errands of mercy or their friends in the spirit-world, who have even spoken or written their names for a proof; the evidence of the "affable familiar ghost" who has at all times been seen embodied and clothed; of the spirits who have so often impressed their likeness upon the photographic plate; above all, the evidence of those messages whose accuracy is disputed.

Their number is so great and their agreement on the main facts so general that accuracy in detail is not essential. But I think too much is made of the difficulty of "getting messages through," and of the danger of falsification. The control of the medium appears sometimes to be so complete or, if you like, so superficial as to exclude any chance of contamination in passage. By "superficial" I mean where the hand alone seems to be controlled, as when the writer feels his hand seized and made to write, or such a case as when Mrs. Piper, while speaking in trance, wrote at the same time with both hands—three different personalities apparently manifesting at once, but surely not all employing Mrs. Piper's mental apparatus, and surely not all fragments of Mrs. Piper's personality.

All things considered, therefore, we are entitled to accept these statements at their face value, not imagining that our knowledge is complete, but not reading into them a symbolical meaning; for that way chaos lies. If anyone, on the other hand, likes to suppose that each world is equally an illusion, and that the real life on all planes is the purely mental life in a void, out of space and out of time, there is something to be said for his view, though there is more, certainly, to be said on the other side.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 25TH, 1886.)

CHRISTMAS, 1886.—In the various aspects of Spiritualism itself, the year now closing gives no cause for anxiety or dismay. There has been a forward movement all along the line, if we may, perhaps, except the public aspects of the subject. There we have stagnation, or at least not perceptible growth. . . . So closes another year. It is a record of progress and of more serious attention to the problems that Spiritualism presents. It is also a record of opportunities that seemed golden passed by or let slip. If there is cause thereby for regret, there is cause for thankfulness and hope.

PSYCHIC SCIENCE IN NICE.—The Society for Psychic Studies (*Société d'Etudes Psychiques*) at Nice announces that, in spite of the troubled times, its meetings have been resumed, under the presidency of Dr. Breton. An important library of the best works on psychic science is available to members of the Society at 12, rue de l'Hôtel des Postes, Nice.

WE learn from an Aberdeen journal that Sir Oliver Lodge's "Raymond; or, Life and Death," is "not thought highly of" by the Book Sub-Committee of the Public Library Committee of that city, and that at a meeting of the sub-committee convened by Professor J. Arthur Thomson it was accordingly decided to defer adding the book to the library. No doubt this illiberal action will merely have the effect of stimulating popular interest in the volume.

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THE EVE OF YULE.

A MEDITATION.

'Tis dark December now. The early eves
Are starless, long and cold. The rain-winds moan
Like pined spirits. Blind Night seems never gone.
Day is delightless and gray morning grieves.

The sonnet by an old writer, from which the above lines are taken, has a certain appropriateness both as regards the exterior world and the temper of soul which prevails amongst us. The two are well-matched, and there is harmony of a grim sort between the season of year and the desolation of war. The pageant of high summer in which the great tribulation began appeared, as many writers remarked, as a ghastly mockery, a horrible discord; and so indeed it has seemed as each season of the golden days has visited us since—each was a "painted summer." But, in that old-time sonnet, the poet, after lingering on the dismal side of the month, passed on to a contrast and showed it as a season of indoor mirth—there was joy and feasting by the fireside. Men made high revel and defied the depressing gloom of December days. The human spirit shone through the darkness like a meteor. To-day, for most of us, there is apparently no such triumph; the old contrast is banished, and many a stricken soul, gazing on the gaunt woods and "ruined bowers" of the landscape, may cry with Tannahill in "The Braes o' Gleniffer," "'Tis winter wi' them and 'tis winter wi' me."

But there is no finality with any mood or experience, however much it may seem to suggest tragedy and the end of all things—the glory vanishes but it never quite departs. We can wait until the slow course of time brings it again into our lives, as surely as the rising of some unclouded sun—here and hereafter, for those earthly bounds we set to the life of the soul have no existence except in the unseeing mind—or, active of spirit, we can pierce beyond the illusion, and outsoar the limits of time and space. The wintry glooms of the past set us to seek the brightness of the merry-making within doors. And now that those revels have fled, we are driven to resources still more interior—to the light that never was on land or sea, to fires that warm more kindly than red brands. Alas, for those who to-day are spiritually homeless and destitute! Yet even for them we can in some sort spread a feast and bid them come in. It is no Barmecide banquet that shall

but coldly furnish forth the Christmas tables, and yet it may be offered to unwilling guests. But those who are willing, those who by long fasting from the gross provender of the senses have gained a higher appetite, something normal to a soul previously stifled by the flesh, may now win to such fare that the old husks will be cast aside for ever. They will have gained a higher sustenance than any the earth can afford, very real and altogether inexhaustible. How cold and inadequate are any words which can be framed to describe all the depths and reaches of an experience which may come to anyone who feels within himself the truth, "I am an immortal spirit secure against all harm—a spirit which can never be separated from anything which truly belongs to me, a spirit which age cannot wither or famine starve, and which, invulnerable to all the shafts and shocks of Time, 'smiles at the dagger and defies its point!'"

To gain such a sublime revelation is no easy and immediate matter except for a few rare minds. But it is a great step forward merely to become conscious of its possibility. Before these anguished days arrived, the message of the Spirit seemed to many but a few empty words, having no relation to the practical needs of the time. To-day the pursuit of the old, false ideals has brought a shattering Nemesis, and to a chastened humanity the Christmas season arrives bringing a new point and a clearer meaning to the message. The Spirit may now come like an angel to the house where, of old, it seemed in the gloom but a spectre. The last echoes of the old Saturnalia are dying away, and the Christ comes to preside over a holier festival.

With eyes made clearer by the great purging of vision we look before and after, to the strayings and mistakes of the past, to the truer treading of the great path in the future, to the unfolding of all those high powers of the Spirit that shall in the end conquer all the powers of darkness and break the bondage of the things which have held it in thrall, checked and thwarted no longer by ignorance of Itself and Its splendid heritage—submissive only to the law and good government of God.

"RAYMOND, OR LIFE AND DEATH": A CORRECTION.

Sir Oliver Lodge writes:—

Will you allow me to point out to readers of my recent book, "Raymond, or Life and Death," a misprint on page 302, where, in the first line, the words "discarnate body" appear instead of "discarded body."

ARREST OF MADAME BROCKWAY.—Madame Brockway was attested on Saturday last on a charge of fortune-telling. At their Sunday evening service at Bechstein Hall, Mr. and Mrs. McKenzie made allusions to the matter from the platform, and it was indicated that Madame Brockway would be defended by able counsel. Mr. McKenzie also read his letter to the "Daily Mail" in order to show that it was not, as described by that journal, an abusive letter.

THE STORY OF CHRISTMAS.—That is a wonderfully beautiful story of the birth of the little Jesus: so beautiful that it ought to repress a great deal of anyone's desire to cross-examine it. What does it really matter if it is a blend of legend, astrology, poetry, adoration, folk-lore, mysticism, love? Anyway, at Christmas, we are quite ready to take it as it is—Herald angels, shepherds, stable, manger, the star of wonder, wise men from the East, and their treasures of gold and frankincense and myrrh. If it did not all happen so in history, it happened in the world of inspired imagination: and if there is any truth at all in "thought-forms," thought-forms might just as well come to us from the unseen as go from us into the unseen; and, in some golden wonder-sense, it may all have happened in its own way beyond our poverty-stricken commonplaces, in some enchanting world whose commonplaces are not poverty-stricken but magical beyond our comprehension, and creative beyond our ken.—J. P. H.

PSYCHIC SCIENCE IN SERBIA.

BY HIS EXCELLENCY COUNT MIYATOVICH.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 14th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in opening the proceedings, said that if we transferred our gaze for a little while from the horrors taking place abroad to events at home we were not very much comforted if we were guided by a superficial view. We found a certain section of the Press exercising its power in a way some of us felt to be rather regrettable, in making and unmaking Cabinets and in hurling calumny at those statesmen who happened to differ from them in some degree. We saw politicians putting their own interests in front of the interests of their country. We saw contractors amassing large fortunes out of the necessities of their countrymen. We saw misguided persons who, while posing as more sensitive to suffering and more Christian in their lives than other people, ignored their national responsibilities and disseminated sedition amongst the soldiers. But if we looked a little deeper we could see that this war had already made clear the grandeur of the sacrifice which so many were making when they gave their labour, their prospects and their very lives for their country. Many parents were rendered childless. Yet those who had lost their nearest and dearest in the war felt that they had lost them in a noble cause. People of all classes came forward and gave their services freely to alleviate the miseries of war by nursing the sick, caring for the wounded, and aiding the families of fallen soldiers. When we realised these things we felt proud of our country. We felt that we saw something of the new day that was coming over this land and over all Europe; we could see the dawning of a day when all international disputes would be settled in an equitable way by the people immediately concerned. We could look forward to the time when every man and woman in this country would be properly represented in Parliament, and when posts would no longer be filled by individuals who had gained them by virtue of birth or position, but only by men who had shown themselves fitted to discharge the duties involved. When that time came we should see our insular prejudices breaking down and their place taken by a growing disposition to regard other nations as sister countries having the same ideals and interests as ourselves. Then we should see the little nations in a very different light from that in which we had hitherto regarded them. A few years ago we knew little or nothing of Serbia. To-day we knew something of its history and people, and of its magnificent national heroism. They had with them that evening a distinguished representative of that splendid little people—a statesman who, amongst his other labours for his country, had set himself to introduce spiritual enlightenment amongst them. He would tell them how Spiritualism had permeated his country, and something of its knowledge of the psychic side of things.

COUNT MIYATOVICH, who was received with great cordiality, said he wished to express his grateful acknowledgment to the chairman for his very eloquent words concerning Serbia. "I am almost sorry," he continued, "that the chairman made such a beautiful speech before I began my address. I feel that what I am going to say to you will seem, in comparison, somewhat cold and tame. For myself, I am glad to have had the opportunity of listening to his eloquent remarks: I am only sorry for you who have now to listen to me. (Laughter.) Well, ladies and gentlemen, as you know, it is announced that I am expected to speak to you on 'Psychic Science in Serbia.' I daresay you had great expectations which I shall not be able to justify, but I will do my best. If I cannot speak to you with any authority concerning what can strictly be called 'Psychic Science,' I can at least speak to you on the psychic life of Serbia. And, after all, life is greater than science, which is its servant and helper. Therefore I am sure you will forgive me

if I avoid the scientific side of the subject. I will try to give you, then, some aspects of the psychic life of the Serbian people.

"Since this great and terrible war (we call it 'terrible,' but I think it will be one which will have grand consequences) the Serbian people have come to be known as an heroic nation. We are very proud and grateful, we Serbians, as a nation, that the world should think of us in that light. We are fighting for the same ideals and aims as you are, and we want to show other people how greatly and deeply we appreciate your friendship and alliance. But that is not all: there are some other things. We are not only esteemed a brave nation, we flatter ourselves that we deserve the sympathy and friendship of all truly civilised people for some other features of our national character. We are a democratic and a poetical people, and the most psychic nation in the world. As a race we belong to the great family of the Slavs. We are first-cousins to the Russians, Poles, Czechs, and Bohemians—and unfortunately to the Bulgars, too. We are Slavs, and all Slav nations are mystical. We are predisposed to mysticism by our racial affinities. But we are not only Slavs. In our part of the world centuries ago there was established a great colony of Romans, and by intermarriage through many generations we absorbed a great deal of Latin blood into our veins. We are Slavs whose national character and temperament is modified by admixture of Latin blood. We have some of the French temperament. We are much like the Italians and the French in our disposition, and the admixture of Latin blood intensifies our predisposition towards poetry and mysticism. To prove to you at the same time how we are Slavs and how our Slav mysticism is intensified by Latin blood, I may tell you that every Serb, from King Peter to the last recruit in our army, believes in fate and predestination; believes in spirits, angels, fairies, witches, ghosts, and, I am shocked to say, in vampires too!"

THE SERBIAN BELIEF IN FATE.

Discussing the Serbian belief in fate, Count Miyatovich said the belief was native to the people, and was not derived from the Turks. Serbians believed that seven days after a child was born, three fairies came to its cradle and decided its future fate. On the seventh day after the birth of a child, therefore, it was customary to have a little family festival. Especially welcome on these occasions was the presence of any of those women who claimed to be able to hear what the fairies said as to the future career of the child. Thus they might say that the child should be a soldier, a lawyer, or statesman, or that he should die on a given day. By listening to the fairies some valuable hints might be gained regarding the direction of the child's health and education. By way of illustration the Count related the following story which he had heard from a Serbian lady, although, he added, he could not guarantee it. In the days when the Turks were masters of Serbia, a Turk happened to be present at the domestic festival held on the seventh day after the birth of a child, when the child was to be baptised, and the Serbian parents begged the Turk to do them the honour to be the child's godfather. (At this point Count Miyatovich interpolated a pleasant little explanatory passage. The Turk with all his faults was always a gentleman—a good fellow. It was not uncommon for the Serbians in those days to ask a Turk to be godfather to a child, and the Turk never refused the favour and always carried out faithfully the duties attached to the office. The Turk was asked, "Aga Effendi, will you honour me by being godfather to my child?" And although he was invited to take part in the rite of a faith which was alien to him, he would affably comply with the request.) In this particular instance the Turk who, of course, consented to be sponsor to the child, happened (so the story ran) to possess the power of hearing spirits talk, and he reported that those who spoke of the child (which was a boy) said that he would be married in his twenty-third year, but on the day of his marriage he would be drowned in a pond. When the boy had attained manhood and his marriage day had been fixed the Turk who, in the meantime, had been mindful of his responsibilities to his godchild, came to the wedding as a guest

of the bridegroom's family, and—in accordance with the marriage customs—to be the principal witness at the ceremony.

Now in the yard of the house was a pond or tank which formed the water supply of the place. The Turk noted this, and calling for some planks covered it up, "for," said he, "although we Turks do not drink wine, you Christians do, and sometimes take a little too much, and after the wedding one of you may fall in." But during the feast some of the guests became very thirsty and called for water, and the bridegroom got up to fetch some. On going to the pond he found it covered with planks and the Turk sitting on them, for he was anxious to avert the fate predicted for his godson. "You must not take any water," said the Turk. The bridegroom remonstrated—the guests were thirsty, they must have water. "Let them drink wine," said his godfather. But the bridegroom was obstinate and in the end there was a struggle, the planks were thrust aside, and both fell into the water and were drowned! The Serbians had a national saying that there was no death except on the appointed day, and in this story the idea was illustrated.

(To be Continued.)

HUMAN SURVIVAL AND SPIRIT INTERCOURSE.

NOTES FROM FRANCE.

One of the latest additions to French psychic literature is a volume entitled "There is no Death" ("On ne meurt pas"), by the French artist and thinker, M. L. Chevreuil (Jouve et Cie., Paris, 3f. 50c.). The object of the book is to demonstrate scientifically the survival of the personality after death, and in the course of nearly five hundred pages the author quotes innumerable cases of spiritual communication, telepathy, materialisation, in fact nearly all the diverse forms of phenomena associated with the subject; the "Proceedings" of the Society for Psychical Research have been largely drawn upon, but a considerable volume of evidence has been obtained from other sources.

The occult student will be familiar with the bulk of these testimonies, many of which have now become classic, as, for instance, the extraordinary outbreak of prophecy and miracle-working in France, following the revocation of the Edict of Nantes, during which young children of tender years, who had not yet learnt their mother-tongue, were said to have given utterance to prodigious discourses, in excellent French, this in regions where only *patois* was spoken.

The author uses these instances to illustrate the various forms of psychic manifestation with which he deals, always endeavouring to attribute to the result its proper cause. He shows how certain phenomena, which appear practically identical, may be brought about by entirely different agencies. The movement of a table without contact might be due to the magnetic power of the sitters or to the direct influence of a spirit entity. Automatic writing in one case may be attributed to the subconsciousness of the writer, in another to the telepathic influence of a second person, or, again, may be an actual communication from the "other side." (The failure to appreciate this point is a frequent stumbling-block to the psychic student in the early stages of investigation.)

"It is indispensable," says the author, "to make a distinction between the psychic faculties, with which one can experiment, and the phenomena from the 'beyond,' which we can only observe when they manifest spontaneously."

The short-sighted student, having observed that a subject can be made to write a certain passage which has been suggested to him during hypnotic sleep, imagines that this is the explanation of automatic handwriting, and that the spiritual hypothesis is thereby disproved, overlooking the fact that the experiment simply proves that one person can be made to write at the will of another, which is exactly what takes place in the case of a written spirit communication.

The fact that mediumship is looked at askance by a certain section of the community is due in part to the tactlessness and lack of discrimination on the part of many people possessing

psychic gifts, who cannot distinguish between the true and the false, and who in deceiving themselves bring discredit on their mediumship. The poor results obtained at many séances are frequently due to lack of proper direction and control.

"One must distinguish," continues the author, "between that which comes from within and that which comes from without, between the true and the lying message."

It is clear that M. Chevreuil has studied his subject in the true spirit of scientific detachment; his deductions are made as a result of careful deliberation and exhaustive study, and although some of his theories are open to discussion, the main object of the work, namely, the demonstration of human survival, is never lost sight of; his severest critic would have to admit that for this important claim M. Chevreuil makes out a very strong case.

D. N. G. (France).

CHRISTIANITY AND SPIRITUALISM.

A REVIEW OF THE GENERAL SITUATION.

BY G. VALE OWEN (Vicar of Orford, Lancs.).

The publication of "Raymond," by Sir Oliver Lodge, has brought forth, from the bolder sort, declarations of their belief in the possibility of inter-communion between those on both sides of the veil. Sir A. Conan Doyle, Sir W. F. Barrett and Mr. Marriott Watson, among others, have lent their great influence to the support of that which they believe to be true and helpful to their fellow men. All honour to them and to their fearless action.

Yet, perhaps, after all they have written, and written so well, there is still room for a further consideration of the matter, and I venture, therefore, to ask the readers of *LIGHT* to consider some of the lessons which we may learn from the "signs of the times," especially as to those aspects of Spiritualism and Psychic Research which face towards the Christian religion, either in sympathy or in challenge.

Let me preface what follows by saying that if I write as a Churchman, using such phraseology as is current among Churchpeople, I do so in no spirit of arrogance. I am used to such phrasing, and can write more freely and unconstrainedly in what has become, more or less, to me as a mother tongue, leaving it to men of goodwill, who hold other creeds than mine, to discount my terms and adapt them to their own habit of thought, albeit in the kindly spirit of wide tolerance which I also will endeavour to employ.

I think it is safe to say that all Christians deprecate materialism. The antithesis is Spiritualism, which word I use in its simple, primary meaning. Materialism implies a state of mind which exalts matter into first importance, and adopts, at least, an agnostic attitude in regard to the condition of all beings and all things spiritual. Spiritualism, while allowing the reality of things material, asserts that these are but phenomena of the spiritual which alone is potential and of first importance to that spiritual entity, "man." This latter postulate is that which is fundamental in Christianity, whose divine Founder bade His followers lay up for themselves treasure in Heaven and not on earth.

Christianity came to us from the East. But the more we come to know of the Eastern peoples the more is the fact borne in upon us that religion, as practised and taught by them, is more spiritual than Christianity, as practised and taught by us of the West. The average Buddhist or Mohammedan has a more positive and actual belief in the reality of the world of living spirits around us than the average Christian has. Why is this? Is it because Christianity is more materialistic than other systems? No; it is because we have imbued the system with our Western materialism. Christianity, as taught and practised by the Apostles, who were all Orientals, is as spiritual as any other Oriental system. But, as it is with accepted science, so is it with religion. As we come westward, the spiritual element gradually gives place to the material, until in England to-day belief in the communion of saints, for example, has become more a pious memory than an actual, living reality

of daily life. Say what we may, and believe what we will, of the religions of China, Japan and India, they are more other-worldly than the Christianity of Russia. And the Christianity of Russia is much more other-worldly than the Christianity of Germany or of England. We have instinctively endeavoured to serve God and Mammon, and have failed to serve them equally. The consequence is that, as Mammon, the material, has enlarged, the spiritual has, in the same ratio, been diminished in our daily life and practice. We still hold to the forms of expression which have come down to us from the ancient East, where Christianity was born, but we have emptied them of much of their original content and meaning. The declaration (in the present tense) that "the glorious company of the Apostles, Prophets and Martyrs praise Thee" can mean but little in the mouths of those who believe that these are asleep and bodiless until the great Judgment Day, when, "soul and body reunited," they, with the rest of their brethren, will awake from their sleep and be living men, complete with body, soul and spirit once again. "Thou didst open the Kingdom of Heaven to all believers" means—what? It is difficult to say what most people mean when they sing these words; certainly not that the way between the two states—that of the earth sphere and that of the heavenly spheres—is open so that we may hold communion one with another, which is the Communion of Saints of the early Christians. For "communion" has been denuded of its active sense and endued with passivity, so far as practice is concerned, at least. Any active interpretation of this article of the Christian faith is to-day accounted impossible, and if possible, then wicked.

The Prayer Book of the Church of England, like the Bible from which it was hewn, is filled, from cover to cover, with truths full of spiritual meaning embodied in phrases which have come down to us from the earliest times. But the Church, having neglected the using of its original gifts of the Spirit, left by our Lord Jesus the Christ in her care, her members now shrink from reading into these phrases the fulness of their meaning. For Christians are slow to understand that the Church, as it is to-day, is a degenerate Church, and that these gifts have been lost, so far as they have been lost, as a consequence of, and in ratio to, her degree of degeneration and faithlessness, as the visible glory of Jehovah, the Shekinah, grew dim over the Mercy-seat, and gradually faded away, as the faith of Israel, with the passing of time, grew more and more dim.

The Church was left by her Lord a living thing to develop and grow, and to know more and more of her heavenly nature and origin. In some things she has grown, and that is good. But in the realisation of the present condition of those who have passed over into the spirit life and of our communion with them, we have not only not progressed; we have gone back a long way. And those who have proclaimed this ancient truth have been, and still are, reviled and mocked and ridiculed and held up to scorn, a byword and a laughing-stock—treatment identical with that meted out to our Lord and His apostles—and for the same reason, namely, that they denounced the materialistic tendency of the accepted orthodox theology of their day, and taught the reality of the spirit world, present here in our midst, and because they "had dealings" with the spirits in a degree beyond the ability of the materialistic rabbis to understand, and therefore beyond the pale of their tolerance. These were unable to realise that anything they could not comprehend, and did not accept, could be in any wise good. So when He and His disciples had traffic with the spirit-people, good and bad, they said He was mad, had a devil, and so on—as it is this day.

If this be a fair estimate of the present situation, what have we to do to help in the mending?

Conscious of my own limitations, I would merely suggest a few items which it may, perhaps, be helpful to keep in mind.

It may be well for Christians, and for Spiritualists, and for those who are both, to remember that, in our present very lowly estate in the innumerable spheres in the wide realm of God, it is not possible for any one of us, nor for all the sum of us, to know the whole truth. If this sound too simple, and a

truism, then I would suggest further that we school our minds to consort with our belief and acceptance of this truism, and then we shall have less dogmatic assertion on either side to the offence of the other. Also, while we may, without any such offence, dogmatise on facts generally accepted, yet on theories it is unwise to dogmatise at any time.

This is where, as it seems to me, the Church has transgressed. Philip the deacon baptised the Ethiopian official on the assurance that he believed Jesus the Christ to be the Son of God. To-day, having accumulated dogma, the Church requires the candidate for admission into her pale to declare that he believes "all the articles of the Christian Faith" (including the resurrection of the flesh). A candidate for baptism stands as a beginner on the threshold of the faith and, as such, can only give a blind assent to a body of accumulated dogma, a system of theology, which a long life-time is too short to master, and so to attain to a reasonable faith in the same.

Further to illustrate my meaning, I will refer to the article by Sir A. Conan Doyle, in *LIGHT* of December 2nd, by way of showing that for the opponents of dogma also there is a danger of falling into that very fault which they themselves rightly condemn. He says:—

One message, which I have found to be constant, is that all religions are absolutely equal there; that formal dogma or practice counts for nothing one way or the other, and that the welfare and advancement of the spirit depend entirely upon the degree of refinement and goodness produced by the discipline of earth.

This is an assertion of fact and, as such, is justifiable; the fact being not that "formal dogma or practice counts for nothing," but that Sir Arthur finds this assertion "to be constant" in those messages which he has read or received from the spirit-world. His conclusion he also has a right to give, and does so. It is that

this message is too broad to confine itself to Christianity, but extends itself to all creeds or no creeds, so long as an individual result is attained.

We who read his words also have an equal right to hold or reject or, as I myself do, to modify his conclusion, which seems to me to be quite applicable to the lower spheres of the Heavenly Realm, so far as we at present understand them, but does not seem to me to be adequate to express the ideas of those who have progressed to spheres more advanced. In regard to that opinion also I have no right to dogmatise. It is only my opinion, and it is apparently not the opinion of Sir Arthur. My chief reason for holding this opinion I am free to confess. It is based on messages which were given by One who, some of us believe, came from a very high sphere, and whose teaching on this particular point may be summed up in a single sentence, "No one comes to the Father but through Me," a dictum which it is possible, after reading his article I so conclude, Sir Arthur may not be able to co-ordinate with the universality of the Fatherhood of God, but which to the present writer presents no such difficulty, to whom the words bear not an exclusive significance, but are inclusive of every individual of the whole human race who, in his progress from age to age, from sphere to sphere, from glory to higher glory still, at last reaches that high abode, the Christ Sphere which, surrounding and including within itself all those spheres which are to itself inferior, must, of necessity, be passed through in aspiration towards the abode of the Father Himself.

Indeed, this would seem merely to be producing Sir Arthur's opinion of the position held by Christianity among religions in this present world into the higher spheres of the life beyond, when he says that "the real inner spirit of Christianity is the highest moral development of which we know."

Many will also agree with him when he speaks of the present great Spiritualistic movement as a true science which, while it cannot affect the truth itself, can, and must, modify its corollaries and also the form of its expression. The truth that the material creation is not the resultant of a "fortuitous concourse of atoms" had been held and propounded from time immemorial. Theologians put it in their own phraseology, thus: "In (the) beginning God created the heavens and the earth." Darwin and Wallace superimposed a theory which,

at length, in its broad outline at least, came to be generally accepted under the term "evolution." This did not touch the central fact of creation, but modified our ideas as to the process of development of the various forms of living creatures.

In like manner the Copernican theory changed men's notions in respect of the solar system from the geocentric to the heliocentric. In both cases it was a question of the subjection of ancient beliefs to the test of modern scientific methods, by which old truths were shown in a new and greater light, and re-interpreted according to the advance made in knowledge since first those truths were propounded in old-world phrase and with the limitations of old-world knowledge of Nature.

To-day scientific methods are being applied, ever more and more searchingly, to such old truths as Heaven, Hell, Judgment and Spiritual Communion. These truths stand untouched; the manner of our understanding of them is undergoing a very mighty transformation, and the result now emerging bears promise of an outlook for the human race much more sublime and uplifting than that which went before. Wherein also is exemplified another old dictum, that "the new is better than the old."

THE "BRITISH WEEKLY" ON "RAYMOND; OR LIFE AND DEATH."

BY A PRESBYTERIAN MINISTER.

We are living in the days when all impediments to victory must be removed, and when truth must be triumphant. Therefore I consider a few straightforward remarks concerning the method of the "British Weekly's" analytical criticism of spiritual phenomena absolutely necessary. The "British Weekly" represents the materialistic side of Christianity, consequently it has no sympathy with modern spiritual investigations.

The review of Sir Oliver Lodge's book has been given more space in the "British Weekly" than any book I can remember, which is a sign of the times! When referring to Raymond Lodge the reviewer does his best to "speak well of the dead," and his kindly remarks concerning that brave soldier will be highly appreciated by all who read them. But the moment that the reviewer touches on the evidence of the survival of Raymond after bodily death, that moment the warning note is sounded—"Sir Oliver Lodge is a convinced Spiritualist"; as much as to say, "prepare yourselves for hearing some 'pitiful rubbish.'" This method of reasoning reminds me of how the editor of the "British Weekly" began to introduce "Ian Maclaren" (the late Rev. John Watson, D.D.) to the public in Doctor Watson's biography. In that biography the editor of the "British Weekly" does not forget to say, when speaking of his dead friend, "he was superstitious, as his mother was before him," and then follows an account of Dr. Watson's faith in Spiritualism, and how he believed that he had communion with his dead mother; "he called it his mother's tryst," says Sir Robertson Nicoll, "and said that this influence had been a great bulwark against temptation"; but, of course, it all arose out of his superstition!

There is hardly a point relative to Raymond's messages to his father but what is, if not denied, greatly doubted by the authority of the "British Weekly." The question is asked: "How was Myers so certain six weeks beforehand that Raymond was marked for death?" We might ask the reviewer in turn, How did the spiritual world know of the birth and death of certain persons, mentioned in the Bible, hundreds of years before they lived on this planet? When referring to Raymond's account of how some who enter the spiritual world retain, for a while, their earth habits, the reviewer asks: "Was it really worth while to print this pitiful rubbish?" If memory never dies then there is every reason to believe that old ideas and desires cling to personality until the soul is educated in higher and nobler things. Jesus invited Thomas to investigate and make sure that his *unbelief* in the survival of man after death was groundless: "Thomas, reach hither

thy hand, and thrust it into my side; and be not faithless, but believing." Jesus never upbraided Thomas for his earnest *research work relative to the truth of man's triumph over death*; but it is stated that Jesus "appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not that which had seen him after he was risen." The women who first saw Jesus after His death reported the same to the disciples, "and their words seemed to them as idle tales, and they believed them not." This is still the attitude of some professed Christians regarding the intercommunication between the two worlds. "Idle tales" and "pitiful rubbish" still obtain in the minds of those who profess that all spirit messages are either bogus or diabolical. Alas! broken hearts will never be healed by this class of people, and the "British Weekly's" adverse comments on the truth of spirit messages will never help a poor sorrowing soul in these days of dire distress.

SIDELIGHTS.

"Raymond; or Life and Death," by Sir Oliver Lodge, has passed into its sixth edition, and the demand for it is still keen.

Sir Arthur Conan Doyle has been approached by the Unionist Association of Edinburgh and St. Andrews Universities to contest the seat rendered vacant by the elevation of Sir Robert Finlay to the Lord Chancellorship. Sir Arthur has expressed his willingness to stand.

A daily paper tells of the prosecution of a fortune-teller in Hamburg. We learn that she specialised in gulling soldiers' wives and in several cases extorted from them their entire savings. "One of her clients testified that she was promised communion with her departed husband if she would sprinkle a certain cemetery tree periodically with holy water. Another woman was hoaxed out of £100 in return for the psychomancist's 'guarantee' that her soldier husband would not be killed or wounded in action." This kind of news, especially when it comes from nearer home, as in recent instances, is apt to be disconcerting to all but those who have realised by experience the extent to which a shining reality may be disguised almost out of recognition by falling into the hands of ignorant, superstitious, or unscrupulous people. It is profitable to remember that there is no form of faith or of social service which is not capable of being counterfeited, abused or wantonly misrepresented, when there is money to be made either by exploiting it as an exponent or pandering to popular prejudices by exposing its frauds and proclaiming these to be representative of the whole of the particular cause or movement attacked.

"The Baptist Times" of the 15th inst., in a temperate and sympathetic review of Sir Oliver Lodge's "Raymond," says that the most frequent objection urged against the evidence put forward in the book is its triviality, and that its acceptance would lead us to suppose that the departed are occupied with petty insignificant things from which death should have proved a deliverance. To this it is pointed out Sir Oliver Lodge has a three-fold answer. First, that an interest in insignificant things is as likely to survive as any other human quality. Secondly, that for purposes of identification trivial details offer the most convincing evidence; and thirdly, that it is far from being the case that all, or most, of the communications are trivial in character. In considering what would be the effect upon Christianity of a scientific proof of survival, our contemporary quotes from Professor Bury's "The History of Freedom of Thought," in which the opinion is expressed that "if existence after death were proved and became a scientific fact like the law of gravitation, a revealed religion might lose its power." This statement is characterised as being the outcome of "a strange perversity in a trained historian," who is content to ignore the work of "men like F. W. H. Myers and Sir Oliver Lodge." We congratulate "The Baptist Times" on its disposition to pass from faith to knowledge in this momentous matter of human survival.

"LIGHT" INDEX AND TITLE PAGES.—In order to avoid trenching on our now restricted space the index and title-page for the year 1916 have been printed separately. They can be obtained on application at this office at the price of twopence (post free).

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For further particulars see page 418.

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The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of *LIGHT* for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

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* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

D. ROGERS, Hon. Secretary.
HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1917.

SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

We beg to remind our subscribers in foreign neutral countries who have not already renewed their subscriptions to "*Light*" for 1917, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's Lane, London, W.C. Owing to the war, all copies to neutral countries are now being sent by the British Government's Censor's Agents, and we therefore cannot insert a notice in the copy of "*Light*" when the subscription expires. All subscriptions for 1917 should therefore be forwarded at once to avoid copies being stopped at expiration of subscription by the Government agents.

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CONTENTS.

Notes by the Way	417	The Old and the New Year	422
London Spiritualist Alliance	418	The War in Prophecy	422
Personal Magnetism	418	Metapsychism and Religion	423
Spontaneous Revelations	418	Mediums and Newspaper Critics	423
The Closing Year	420	A Generation Ago	424
Psychic Science in Serbia. Address by Count Miyatovich	421	Realism and the Life Beyond	424
		The End of the War	424

NOTES BY THE WAY.

We have received from the publishing house of Elliot Stock two posthumously issued works by the late Archdeacon Wilberforce, consisting of his most recent pulpit utterances. Their titles, taken from the titles of sermons included in their contents, are "The Power of Faith" and "After Death, What?" (3s. and 1s. 6d. *net* respectively). The discourses are all marked by the Archdeacon's clearness of exposition and forcefulness of appeal. The subject of the opening discourse in the smaller of the two volumes is "Immortality." Granting that scientific proof that consciousness survives the organism is accumulating, and that the fact of such survival suggests much, it yet does not, in Dr. Wilberforce's view, prove immortality. He contends, however, that once admitting the premiss, there can be no reply to the following argument:—

Infinite Mind must have been in being antecedent to phenomena. That is the major premiss. From this premiss induction assures us that, antecedent to phenomena Infinite Mind must have been the *formless* principle of life. Common sense suggests that perfect self-realisation and self-recognition on the part of the Infinite Mind, from the individual standpoint, would not have been possible without concrete material form. Now it is an immutable axiom that every "thing" must take form in thought before the thought takes form in the "thing." Therefore the concrete material "thing," called a human being, must have taken form in the thought of the Infinite Creative Mind before becoming, by orderly sequence of evolution, the "thing," the "body-form," in which the Infinite Mind could realise Himself. Therefore man is essentially immortal because his real self, his inmost self, is a thought-form of the Infinite Mind, imaging forth an image of Himself for purposes of Self-realisation, and we are brought back to the grand pre-Christian utterance in the Book of Wisdom, "God made man to be an image of His own Eternity."

* * *

Paradoxical as it may seem, it is in the winter that Nature appears to be most instinct with life. The summer with its "riot of leaf and flower," its profusion of colour and its wealth of beautiful forms, dazzles and bewilders the eye, and the significance of their coming is overlooked or lost. The mind tends to dwell upon externals, forgetful of the intense vitality of which they are but the symbols. In winter the bare boughs, the frost-bound fields and withered grasses compel attention. Their silent waiting and chill rigidity challenge inquiry. Instantly we become aware that we are in the presence of subtle forces ready to burst into activity directly the seasonal signal is given. Nature seems to crouch, to shrink into herself in order to conserve her activities. Everything is arranged. The water-lily at the bottom of the pond is ready to return to the surface, the chestnut bud to discard its sticky brown

mantle, and the bulb to begin its upward thrust. On every side there is life masquerading as death in order that it may presently leap forth to overrun the earth and renew the pageant of summer. A similar comparison may, perhaps, be allowed as regards ourselves. It is not when we are in the full enjoyment of physical health and are intellectually at our best that we can discern the working of the spirit. It is when the body is inert and the normal activities are stilled that we are conscious of a marked capacity to recognise and commune with the unseen. As Evelyn Underhill points out, "The silent magic of the forest, the strange and steady cycle of its life, possesses in a peculiar degree this power of unleashing the human soul: is curiously friendly to its cravings and ministers to its inarticulate needs."

* * *

The following, which is sent to us by Mr. E. Wake Cook, is a contribution to the practical side of spirituality of life:—

There is close connection between eating and spirituality. The Church knew what it was about when it instituted fasts; and if they had been real fasts, and more of them, it would have been better for all. The world's greatest seer, A. J. Davis, was run over when a child by a timber waggon, and through indecision of the driver the wheel rested for some terrible instants on the child's stomach. This caused a permanent injury, so that he could only take the smallest possible quantity of food. To this he attributed the rapid development of his spiritual gifts. Later in life, when preparing for his higher clairvoyant flights, he lessened even this small amount of food for several days beforehand, entirely abstaining from meat. Instead of his life being shortened, he was straight as an arrow at eighty, and as mentally alert as a young man. In his medical works he always recommended a few days' fast as the best cure for stomach troubles. In this he anticipated later discoveries. There is no doubt that over-eating is fatal to the development of spiritual faculties, to high mentality, to good health and longevity. Now, if people would only follow the example of our great leader they would not only be benefited spiritually, mentally, physically, and economically, but they would save what threatens to be a grave national crisis, that may nullify our stupendous sacrifices.

This matter is so serious that we shall return to it.

* * *

An old correspondent who, while admitting the reality of psychical phenomena, has hitherto maintained a reserved attitude on the question of its interpretations writes:—

The claim put forward in "Raymond" is so definite and startling that one instinctively turns to old beliefs and teachings with a view to finding some further justification for disbelief. Is the evidence reliable? Is there no escape from Sir Oliver's conclusions? Have the carefully recorded sittings a greater authority and evidential value than hundreds of others that have been adversely criticised in the past? Do they really remove the question of survival out of the region of probability into that of certainty? So much is involved that one hesitates and shrinks from even a qualified assent. The evidence for survival which it offers is very strong. There is the incident of the group photograph taken in France, the strikingly dramatic sittings with Peters, the remarkable transmission of the word "Honolulu" in the simultaneous sittings in London and Edgbaston, and the significant movements of the table at "Mariemont," to take only a few instances. If the communi-

cations are characteristic and reminiscent of Raymond (and they cannot be reasonably attributed to other sources), there is no alternative but to suppose that they really came from, or were inspired by, Raymond himself. There is no room for "telepathy from the living," as the information communicated was often outside the knowledge of the medium and sitters. The book impresses one by its candour and sincerity, and its publication places the obstinate sceptic in a very awkward and embarrassing position.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 18th, 1917,

When AN ADDRESS will be given by

MISS LIND-AF-HAGEBY

ENTITLED

"THE HIDDEN PSYCHOLOGY OF DAILY LIFE."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon in the New Year is as follows:—

Feb. 22.—"Science, Spiritualism and Religion," by Sir A. Conan Doyle (subject to his future engagements).

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

PERSONAL MAGNETISM.

In the course of a lecture on this subject in Paris recently M. Henri Durville said that the initiates and adepts of the East, by exercising self-control and concentration, strive after an ideal, the realisation of which is somewhat outside the scope of our Western life, but we could, however, go some part of the way. Our primary object should be the mastery of Self, the complete command of all our forces, physical and super-physical.

To obtain this, one should first look to the bodily health. In the first place, said the lecturer, most people ate far too much. The "deadly foods" (*aliments meurtriers*), alcohol, meat and sugar, should be avoided. After giving a few simple breathing and physical exercises (laying stress on the importance of stopping as soon as fatigue is felt), he discussed methods of mastering the sub-consciousness. People afflicted with nervousness, timidity, self-distrust should reflect on the manner in which an actor studies his part so as to simulate emotions which he does not feel, and assume personalities different from his own personality. In the same way, the bashful person is recommended to study and act the part of a self-confident, self-controlled character, as a means of acquiring *sang-froid*.

Rest and relaxation after mental concentration were as important as in the case of physical exertion. Napoleon, who claimed that his brain was in the nature of a secretaire, the drawers of which were always kept in order, and that when he required a certain idea he had merely to open that particular drawer in which it was kept, also stated that when he wanted to rest he "shut all the drawers" and thought of nothing. This, according to M. Durville, is not so easy as it appears, but can be acquired with a little practice.

D. N. G. (FRANCE).

SPONTANEOUS REVELATIONS FROM "SPIRIT LAND."

By R. H. GREAVES.

When my good friend and guide "R. L." told me to send to LIGHT the account of the "Arabic" warning, which appears on page 154, he told me also that it would attract the attention of a gentleman in England, and that the result would be a discussion that could hardly fail to be profitable. It is very pleasing, therefore, to see the able treatment of some of the facts by "N. G. S." in the issue for October 14th, which reached me a few days ago.

So much dogmatic nonsense is being printed nowadays on psychic matters that it is refreshing to turn to the clear, sensible discussions that appear in the pages of LIGHT; and the manner in which "N. G. S." has handled the material is such as to make it seem worth while to bring out some more psychic truths connected with the incident.

First, however, let me correct one slight inaccuracy. The message was not in Mrs. Barrows' hands at all after it had been written; and when I read it, in accordance with "R. L.'s" suggestion to "read it backwards," I did not let her know what it was. Had she known, her agitation would probably have made further communication—except with "R. L."—impossible for some time.

Now let us turn to a consideration of the points noted by "N. G. S."

1. There can be no doubt whatever, in any candid mind, that it was not "subliminal invention," but that two spirits were actually communicating; but we may surely go further, and ask on what scientific grounds some people attribute so much to "subliminal invention."

What do we know about this "subliminal," which is supposed to have such strange inventive powers? What grounds are there for speaking of it as though it were an agent that may be considered as functioning separately from the consciousness of the psychic? The term "subliminal"—now used *ad nauseam*—is, like the name Satan, a term to conjure with; and the one hypothesis seems to be as far from the truth as the other. As one who has spent very much time in the study of theology, I may be forgiven, perhaps, for the statement that Satan has never been located, and never will be. He is a "back number" in the thought of the cultured. So it will be observed that—save only when the thought of the sitter is saturated with this "subliminal" hypothesis, or when the communicator is one whose mind was more or less dominated by the same conception when on earth—the communicators on the other side declare that they know nothing whatever about it, and frequently make fun of the ideas of those who think they do. They can tell us much about control, possession, dissociation, but not a word about "the subliminal." Unconscious and automatic mental processes, yes; but very much more than is covered by those terms has been attributed to "the subliminal"; and if certain communicators have much to say about it, and their communications are received as the true expression of their thought, it is enough to point out that many communicators still believe in the "orthodoxy" of the Middle Ages, and that death does not of necessity result in freedom from earthly delusions.

2. The difficulty which Mr. Friend experienced—and which he experienced in greater degree in communications made elsewhere—is very natural; and had he communicated with anything like the facility of a practised control (not to mention the still greater facility of the guide of the psychic) there would at once have arisen a very strong suspicion of personation. And it may well be noted that personation is extremely common, especially where money passes between sitter and medium.

Mr. Friend was apparently a nervous, highly-strung young man; he died suddenly when the "Lusitania" went down; he had shown an intense interest in psychical research; and it was but three months since he left this world. These facts combine to make it most probable that he had not yet "found himself," and was not yet in his proper sphere, but was where

he must stay till it should be made manifest to what sphere he should go. This, I regret to say, I am not permitted, as yet, to make more clear. The time has not yet come for giving to the world the information which I have received, from eminently reliable sources, with regard to the spheres. For the present I may only say that the evident fact that Mr. Friend could, at that time, only communicate *at all* with great difficulty, fits in exactly with what I had been told with regard to the spheres. It should be noted also that his very eagerness to get the warning through would be enough to cause some difficulty. Calmness, and freedom from anxiety, on both sides, is sometimes a *sine qua non*.

3. The two communicators were, emphatically, in different spheres. They can hardly, however, be said to have been "geographically in the same place." What would be the use of that, when communication is just as easy, as real, and as sure, by telepathy? Why assume their geographical location to be the same, when the gift of televoyance is sufficient for sight, and telesentience for feeling? I have been told that, with one exception, my communicators are never "in the room"; and if I had reason to believe that they were, I should at once ask the guide why this apparent lack of good judgment on his part. For them to come to the room would entail a wholly needless waste of energy, which could be far better expended in other ways; yet my communicators have "felt" the grasp of my hand, and have distinctly "seen" the photographs which I have placed in "their hands," though the room was so dark that I could only know what photographs they were commenting on at a given time by means of the marks I made on them as I handed them to the hand of the "organism," and was unable to see even the outline of the pad on which I write the records.

In this connection it is interesting to note that Mrs. Barrows saw no one and heard no one but "R. L." and that the messages from Mr. Friend came, therefore, through "R. L." Now "R. L." had consistently warned me not to allow my wife and child to be on the water *under any circumstances* until the end of the war; yet the message was, partly, to the effect that they could sail with safety on September 2nd. "R. L." did not know, till after Mr. Friend disappeared from his sight, what the conversation was about. He merely acted as interpreter.

4. Of course, spirits have heads and bodies. How could we hope to recognise one another if they had not? On this all normal thinkers are, of course, agreed.

5. But the bodies are not tenuous to them. They are "more material" than our bodies are to us on earth. Their feelings, however, produce effects upon their bodies such as are not known on earth. As many investigators have reported, it is generally conceded that beauty, happiness, contentment, &c., are greatly intensified, and that emotions generally are far more intense in the spirit world than they are on earth. Now we have evidence in abundance as to the remarkable effects that strong emotions may have on the body in this world; and we may well conceive that emotions in the other world will produce correspondingly greater effects, and might well result in the condition described as "shivering away" into invisibility. This in the present case especially, as Mr. Friend was evidently placed in proper condition for communication only for the purpose of giving the warning. That he had just accomplished satisfactorily when he "shivered away." This bears a strong resemblance to the warnings received in communications which seem to be dreams; but it is unique in that it was "R. L." who got the "vision" and reported thereon.

Now, may I be permitted to suggest some other points?

(A) Mr. Friend's successful warning was given *three months to the day* after his departure from this world. It is well that investigators should keep this fact in mind in connection with their own investigations. In the April of the same year, 1915, I was in Manchester, England, and received, through my own hand, from one whose name need not be given, but who is well known in both countries, a communication bidding me to sail as soon as possible for New York, and telling me that my mother was "at work" and would communicate with me as soon as I arrived there. I asked when it was imperative that

I be there, and got the answer April 29th. As I could not see why I should land on a Friday, when I could land at any rate by the Sunday, by sailing three days later, I took the later boat. In this way, as was pointed out to me later, I arrived just too late to be there exactly three months after the "death" of my mother, and I have much regretted that the explanation was not sought by me in time. The point is that that day is a specially propitious one for communication from one recently deceased. This, of course, like most other psychic facts, can only be proved true by experience. It, nevertheless, appears to be true. It is interesting, however, to note that in this case the communicator was not content to wait, and sent a communication by mail, through Mrs. Barrows, which was entirely incomprehensible to her, but meant very much to me.

From those who instruct me in such matters, it has also been made known to me that every seventh year in one's life is an important one psychically as well as physically, and that other important psychic periods come after death at the end of the third hour, the third day, the third week, the third month, and the third year. Into this we cannot go at present, but it may be well to note in what a number of cases of apparent death through drowning the third hour after loss of consciousness seems to be of vital importance when attempts at resuscitation are made.

(B) Mr. Friend knew *definitely* that the "Arabic" was doomed, and said so twelve days before she was torpedoed. "R. L." did not know this. The former, having met with death by drowning, was better able to ascertain what the exact danger was that "R. L." had vaguely sensed. Yet "R. L." is an *adept* at prophecy!

3. "The water will help." This is most important; yet I cannot find any reference anywhere, or any hint at this truth, save in an editorial in *LIGHT*, which showed me that the editor had at least a suspicion of the truth, and probably knew more about it than he had expressed. It would be most interesting and profitable to hear from those of your readers who have done psychic work under conditions in which they have found that "the water will help."

4. "I see success and happiness for you." "I would see trouble ahead, if &c." Here we have a suggestion as to the method employed in prophecy, and one which almost entirely excludes the common idea that prophecy must of necessity result from reasoning from cause to effect. No explanation is vouchsafed; and none is likely to be vouchsafed. Souls in the spirit world are too busy to waste their time, as we do, in continually asking "Why?" and "How?"—and most of them are apparently not such fools. My friend in that world is interested in my future. He wishes to know about it. He exerts energy to that end, in accordance with a law which *works*, but which he is too wise to waste time in trying to understand in all its operations. He *sees pictures*. If the picture at which he looks is clouded, there is danger. If the picture is clear, there is none. True, something may arise, later, which will cloud the picture; for the universe is not a machine; but if, when he recalls the picture, or sees another picture of the future, there are clouds upon it, it is for the seer to seek and find the cause, and then to work to remove the danger that threatens. Sometimes such pictures come to us who are still "in the body." If we are wise in this, as in many another psychic matter, we will not refuse to profit by the revelation merely because we are not able to understand how it has come. He who cultivates soul power, and makes the mind properly subservient to the soul, will arrive at truth, and will achieve results while others are floundering in a sea of "scientific terminology."

WE learn from Los Angeles that Mr. Robert Peebles Sudall, the secretary to Dr. Peebles, was married on Friday, the 1st inst., to Ida Louise, the daughter of Mr. and Mrs. Wm. J. Paul, and offer our cordial, if belated, congratulations to the happy pair.

"LIGHT" INDEX AND TITLE PAGE.—So few of our readers bind their copies of *LIGHT* that it seemed desirable this year to save the space usually occupied by the Index and Title-page. We have therefore printed them separately; and they can be obtained by any who desire them on application to the Manager at this office, at the price of twopence (post free).

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, DECEMBER 30TH, 1916.

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THE CLOSING YEAR.

Although the year has scarcely reached its end, it may be allowable for once to disregard a formal precision, and anticipate the few remaining days in our customary retrospect. That little measure of time may alter the record of 1916 in particulars; it is hardly likely to change its general aspects, and our survey will be mainly along general lines.

In LIGHT of January 1st of the present year we noted that in the preceding year there had been many small but significant signs of a change of outlook—"the gradual filtering in of more definite ideas on the subject of the next life and our modes of contact with it." The experiences of the year now about to close have served to deepen and to confirm this impression. Never before in the whole history of the Spiritualistic movement have the tokens of serious public interest been so widespread and conspicuous. Journals that formerly maintained towards us an attitude of haughty reserve have broken through their old traditions. The "manifesto" of Sir Arthur Conan Doyle in these pages, the appearance of "Raymond; or Life and Death," Sir Oliver Lodge's now famous work, came each as a climax in the movement of the world's thought. The respectful and sympathetic way in which these utterances have been received by some of the greatest writers in the periodical literature of the world was impressive and significant not so much by reason of what was actually written as by what was implied—viz., a great change in the attitude of the thinking portion of the public. That attitude, reacting in some psychometric fashion on the leaders of opinion, gave them a "mandate." In the old days before literature had become a business and the artist had been reduced to artisan, the prophet of unpopular truth was less rare a figure than to-day, when too often the great writer has to keep an observant eye on his paymasters, the public for whom he writes. He outrages their feelings at his peril. He can no longer be shorn of his ears in the pillory, but he can be punished by the creation of an aching void in his banking account. And the means of livelihood having been shifted from the natural basis of commodities and the fruits of the earth to the artificial basis of money (it is now being moved vigorously back again by the whirligig of war), the appeal to the purse has become an even more effective deterrent than the appeal to the whipping-post. So far, then, as popular reception of our facts is concerned,

we may be well content. It is not, as time goes, so very many years ago since a few articles descriptive of psychic phenomena in a popular magazine had such a damaging effect on its circulation that the proprietors had to bring them to a sudden close to avoid destroying the magazine altogether. We have travelled far since then, and in a year of tribulation, of wars and famines, we are able to record what so far may be regarded as the highest point of achievement in the popularisation of what is the greatest truth in life—the existence of a world—a real and natural world—beyond the grave. The famine of the body has brought something like a feast of the soul. The union of the two worlds—a marriage made in heaven—has in a manner inverted the idea expressed in Shakespeare's well-known lines, and we see something like a wedding feast prepared to furnish forth the funeral tables.

In this matter, by the way, we note something like a paradox—the war and its afflictions, which brought the matter so vividly home to the hearts and minds of the community, have operated in some measure to prevent the full expression of the fact. That is to say, we have reason to believe that many journals have been prevented from alluding to some of the events chronicled in LIGHT—notably the recent momentous declaration of Sir William Crookes—not from any antipathy to the subject but from sheer lack of space—the war and the crisis, being matters of more immediate interest, having to take the fullest precedence.

Side by side with the incursion into our special province of many persons, wise and foolish, learned and unlearned, we have seen growing up welcome signs of a cleavage between Spiritualism and that hybrid something too often confused with it which goes by the name of "fortune telling." The attitude of LIGHT and the London Spiritualist Alliance on this matter was indicated with sufficient plainness in a recent leader, and we need not recur to it. But we may at least refer to the effort begun by that body of earnest propagandists, the Spiritualists' National Union, Ltd., to secure an amendment of the Vagrant Act and the Witchcraft Act. Apart from the ordinary procedure to attain this end, something might be done by raising the standard of efficiency in mediumship.

It has happened several times in American courts of law that genuine mediums—such as John Slater and Bert Reese—when haled before the judges, have been able to prove their possession of psychic gifts in so electrifying a fashion that it was no longer possible for the law to pretend, as it does in this country, that clairvoyance is pure imposture. And this has contributed to a beneficial alteration of the Statutes affecting mediumship in some of the States.

For the rest—to come nearer home—LIGHT and the London Spiritualist Alliance have passed through the severe ordeals of the twelve months under review not by any means unscathed, but in no point vitally injured. But the pressure of the times, growing ever more severe, the shortage of labour, the rising prices of every kind of material, are no light test of faith and patience. In normal days such an increase of interest in the subject for which we stand would have enabled us to make a great advance—on the material side of things at least. But it is doubtful if in normal times such an increase of interest would have come about. It is the war which has mainly produced the change, while preventing the full expression of it in physical terms. We are no advocates of "other-worldliness"—we aspire to hold the balance sanely between the two states—yet it is undeniable that there has been great need of a readjustment—the old world must recede

that the new one may come fully into view. LIGHT perhaps may shine more brightly as the darkness deepens. It has burned without intermission for some thirty-six years. It has lit many a torch. May it be with this journal as with the sacred flame in the "Pilgrim's Progress," which defied all attempts to quench it because the unseen continually fed it with oil.

LIGHT and the Council of the London Spiritualist Alliance wish all readers, Members, Associates and friends, a Happy New Year in the deepest sense that the words can convey.

PSYCHIC SCIENCE IN SERBIA.

By HIS EXCELLENCY COUNT MIYATOVICH.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 14th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 414.)

Another anecdote related by the Count was the story of the meeting of two armies—the Serbian and the Turkish—in battle array in the fourteenth century. Before they joined battle a hare, started from its covert, dashed along between the opposing ranks, with the result that the sporting instincts of the soldiers being aroused they shot their arrows by the thousand at it. But not a single one of the many thousands of shafts touched the hare, which escaped unharmed, and the leaders of the troops pointed out to their men that clearly the day was not the one appointed for the death of the hare! And they drew from it the lesson that no soldier could be killed in battle until it was fated that he should die. It was this belief that made the Serbians so fearless in war, for the Serbian soldier said, "If it is not appointed to me to fall, I shall not fall even in the thickest of the fighting, but if I am to die then I shall die even if I am in the safest of places."

THE IDEA OF GUARDIAN SPIRITS.

The Serbians believed also in guardian spirits. In the seventh and eighth centuries when the Roman Catholic missionaries came amongst them, the Serbians expressed their willingness to adopt the new faith if they were permitted to retain their belief in guardian spirits. But this the Romish teachers would not allow, and the Serbians would not embrace Christianity. Later came the missionaries of the Greek Church, who were more accommodating. They insisted that the Serbs should give up their guardian spirits, but they agreed in exchange to allow them to take some of the Christian saints as their guardians. "So to-day," continued the speaker, "amongst the Serbians every family has its guardian spirit or saint, and one of the distinguishing features of our Serbian customs is that marriage is not permitted between members of any two families who have the same patron saint. That is a custom that does not obtain amongst any other people. My own family's guardian spirit is St. John the Baptist."

Reverting to what he had said on the subject of fate, the Count mentioned that every Serbian girl believed that her future predestined husband existed somewhere and that she could see him. On a festival which fell immediately after Palm Sunday there was a special service [in the church, but, instead of giving bread or flowers, the priests distributed a handful of wheat. Now this boiled wheat, which had been consecrated, was adopted by the young people as a charm by which to gain visions of their future husbands or wives. They put it under their pillows and slept on it. "I have done it myself as a young man," said the Count, amid laughter. "Everybody believes in it."

MAGICAL RITES.

Dealing with other magical formulas, the speaker described the following charm used by young women at Christmas. The

girl trying it took a walnut, divided it into halves, and after abstracting the kernel put in its place a piece of the cake she had been eating; she then pressed the two half-shells together and placed the transformed nut under her pillow when going to bed in order to dream of her future husband.

At this point the Count gave an interesting reminiscence. On one occasion he had gone from Constantinople to pay a visit to Queen Draga of Serbia, with whom he had a long conversation. In the course of his remarks he said: "Madam, it is extraordinary that you should marry King Alexander. Will you tell me, in order that I may have confirmation of some of my ideas on the subject of our Serbian charms, whether you had any premonition of your future husband?" And then the Queen told him how, as a widow, she had suffered a great deal of calumny amongst certain ladies who knew her. Going home one day in great distress of mind, she prayed to Heaven to give her a husband to protect her from slanderous tongues. She then carried out one of the rites which were believed to give a woman a glimpse of her future husband. "That night," said the Queen, "I dreamt I saw a large picture lowered from the sky. It came before my eyes, and looking at it, I saw a portrait of King Alexander smiling at me. I said to myself, 'It cannot be. Surely I am not going to marry King Alexander.'" But as everyone knew, the prediction was fulfilled.

Another custom which the Count described was that practised by young women who believed that after going out in the streets and being admired they were liable to bad headaches. On returning home from such an excursion a girl would take a bowl of clean water, and, having made the sign of the Cross over it in the name of the Trinity, she would utter some cabalistic words the meaning of which she did not know. Then she would bathe her eyes and forehead in the water, and this removed the headache. This system of curing diseases by magic was quite common in Serbian villages, where there were "wise women" who did much healing by passes and charms.

"When I was a little boy of about two years of age," continued the Count, "I could not walk or speak as other children did and doctors could not effect a cure. My mother sent for a female magician, who led us into the forest, and, taking some threads, bound them on a branch of a white rose and then made my mother take two vows—one of them easy to fulfil, the other more difficult. My mother vowed, first, that if I should grow up healthy I should never in my life eat roast fox; and, secondly, that I should never allow a button or anything else to be sewn on to my clothing in Passion Week. So those are the vows by which I am bound. I am never tempted to eat roast fox, but I am careful to see that nothing is sewn on my clothing in Passion Week. I have been faithful to those vows, and that is the reason I am alive to-day." (Laughter.)

The belief in magic was universal even among the educated classes. In illustration the Count told how when he was about fifteen his mother gave a reception, to which came a youth who seemed very unhappy. On his hostess inquiring the cause of his sadness he explained that the girl to whom he was engaged had refused to speak to him.

"My mother said, 'You must go now to the grocer's and buy three figs and bring them home here.' 'Very well, madam,' said he, and departed on his errand. When he returned with the figs, she said, 'Now go into a mill, put the three figs on the upper millstone, and say, 'As this stone turns I want Alice to turn after me.''' A few days afterwards my mother invited the recalcitrant girl to take a cup of coffee with her, and then producing the figs which the young man had given to her (after treating them as directed), she said, 'Alice, would you not like some nice figs?' The girl accepted the offer and ate the figs. Later my mother had a visit from the young man. 'Madam,' he said, 'I thank you. I have had a letter from Alice begging me to return to her.' The spell had worked." (Laughter.)

The Count next related a story to show the dangers of magical practices. To a well-known Serbian female magician a lady came with her daughter. The lady had married for the second time, her husband being a medical man in good repute. But the daughter had reached the age of twenty-five or twenty-

six without an offer of marriage, and in Serbia that is rather serious, for it is considered that a woman should marry while young. A girl who is not married at twenty-four is in despair. So the lady brought her daughter to the magician and said, "I want to know whether my daughter will ever marry." "Oh, yes," was the reply of the magician after going through a little magical ritual with some haricot beans, "she will marry but not at present. There is some impediment—there is a woman in the way." "Could you, by your magic, remove that impediment?" asked the doctor's wife. "It depends on how much money you will give," replied the witch, who ultimately agreed to be satisfied with a sum equal to about £4. The witch then took the girl by the hand into the garden and walked with her three times round a peach-tree. Then taking an axe she bade the girl make a chop at the tree. After that the mother and daughter were bidden to return on another day and the ceremony was repeated until the little tree was cut down, when the witch announced that the impediment was removed. On her return home with her daughter, the doctor's wife complained of illness and in three days she was dead. In the following year the doctor married his stepdaughter. It was a horrible story. But magical practices were so common that the Serbian peasantry firmly believed that Queen Draga was able to marry King Alexander because of her use of magical spells.

(To be continued.)

THE OLD AND THE NEW YEAR.

A MESSAGE.

The old year dies. Janus, the two-faced God, presides over the portal of the opening year, looking back over the old and out upon the new, even as do we ourselves.

The year that's away has little we may call of happy memory, terrible have been the milestones of his march and black his many days. But the past is past, and we shall be wise to let the dead days bury their dead while we go a-busying about the unfulfilled days yet to be. Regrets avail us nothing, sorrow but saps our strength, tears dim the vision of the future, and all of them tie us to the dead past, like prisoners shackled to the beam they cannot move.

But we may be free men all, and as free men we should face the future unafraid, peer into the blackness, never doubting that the bright dawn is there behind the hills of horror, carry the burden with sinews braced to the heavy task, see the old order changing, giving place to new—realising that in truth God fulfils Himself in many ways, go down into the valley of the shadow with courage high and a fine scorn of craven fears, and e'en give "Good-bye" gloriously across the narrow stream, if so the good God call.

Many lives have gone to the weaving of life's high pattern in the past days; a warp of fine gold here for a brave young life laid down, a silvern thread there for the weft of a man in full prime, a medley of beautiful colours for the souls that builded with their sacrifice the first beginnings of better days for the unborn: they have not died, they live in human hearts and in God's history.

It is for us to play our part in the drama of high endeavour; it is for us to see a material world desolate enough and dark, yet with the spiritual-eye to catch the first faint glimmers of a new and finer light. It is for us to work within and without, to build the high and holy that shall soon supplant the small and sordid, to build eternal things in the place of the temporalities that are now proved mockeries, to lend our human hands to help in the work that God's good heart would see accomplished.

Then, courage, friends, and urge breast-forward for the new days! Through tribulation do we find our soul; and then, come life, come death, there's naught can harm us when so be we have found Christ's kingdom in the secret chambers of the heart.

December, 1916.

H. ERNEST HUNT.

THE WAR IN PROPHECY.

SOME SIGNIFICANT WARNINGS.

By N. G. S.

For the moment we are in the trough of the wave; a little while ago we were on its crest. The Allies had advanced the Somme, at Verdun, in Italy and the Bukovina, and optimism was lifting up its head. Now (on the day of my writing) Rumania is still in process of being crushed. This tidal movement of the war made me think of the story told by Lord Powerscourt, as related in *LIGHT* of January 8th, 1916. A friend of his, a distinguished officer, was disturbed at his work behind the firing line in Flanders by a nun who entered and said: "The war will continue as long as the people of Europe remain in a callous state and fail to prostrate themselves before God." The officer called at the neighbouring convent to complain of the intrusion and discovered from a portrait hanging on the wall that his visitor was the late Mother Superior who had been dead three years. It occurred to me that here might be found the cause of that alternation of success and failure which has so often raised our hopes, only to dash them to the ground.

There are more points than one from which we may view the course of human events. We may look upon it as an internecine strife within a fortuitous concourse of atoms, or the life-stream eternally struggling without guidance against the contrary flow of matter. Both these are cold and cheerless philosophies. We may believe with the *Antares Almanack* (published in 1912) that "the stars will impel the Kaiser to declare war in 1913 or 1914," or with the Hon. Ralph Shirley, of the "*Occult Review*," that "the transits of Saturn in General Joffre's singularly propitious horoscope have been adverse for some time past, bringing about delays and impediments to success." That is, we may if the war has left us any faith in astrology. But the controlling hand of the stars is little better than the listless hand of chance. For the rigid compulsion exercised by the fixed mathematical movements of the planetary host can afford us no assurance of an intelligent ordering of our fate. More satisfactory is it to suppose, if we can, the guidance of a wise and beneficent Power.

Probably most of us believe that German ambition brought about the war, and that victory is the prize of the heaviest guns and the largest reserves of shell. But let me quote, as I have quoted before, the prophecy of Johannes: "It will be made manifest that the combat is no human conflict," and "[Germany cannot be defeated] without the aid of the prayers and vows of all the human race." A message from Stead (*LIGHT*, August 8th, 1914) insists on the purpose behind the struggle: "When the war has done its appointed work, the bellows which have fanned the flame will scatter the ashes." From Mr. Heslop "in spirit-life" (I quote from the "*Psychic Gazette*"): "When once Britain's pride is humbled and she calls upon God for deliverance, she will be led on to victory. Until [then] there will be only partial success. Until [then] God cannot stop this war, because the very object for which you are waging it is to bring in a universal peace and end war for ever. If peace were declared now, war would break out again. . . . This is not an ordinary war. It has been and is being prolonged for wise reasons. Until the nations open themselves to Divine guidance the object cannot be achieved. This was written in November of the present year. More than sixteen years ago (see *LIGHT*, December 9th) Dr. Hodgson received through Mrs. Piper the prophecy of an imminent world war which was to prepare the way for an outpouring of spirit power. "The entire world," it ran, "must be purified and cleansed before man can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection."

These citations prove nothing, it may be said, but they agree with one another in suggesting a reason, apart from shells and man-power, for the ebb and flow in our fortunes. The war has they tell us, a purpose, and the suffering and misery of war are the means. If humanity can be purified and humbled only by suffering, then humanity must suffer; and if success does not bring us to our knees then failure must be tried, and, if necessary, more failure and more suffering till the purpose is achieved. That was the meaning of the man who appeared so strangely to the officer in Flanders.

METAPSYCHISM AND RELIGION.

THE RESCUE OF THE CHURCHES.

BY J. ARTHUR HILL.

I apologise for "metapsychism," but we do want a word which indicates the whole field of Spiritualism and psychical research, without implying any doctrine except the possibility or actuality of scientific establishment of personal survival.

Sir A. C. Doyle, in his excellent article, foreshadowed a religious revival based on our metaphysical facts ("metapsychical" is Professor Richet's, not mine), and I believe that something of the sort will come about. And I have a very strong fellow-feeling with those who wish to see this revival dissociated from the current ecclesiasticism and its moribund theologies. I suffered much in my defenceless youth, at the hands of a believe-or-be-damned-for-ever preacher; and I am not at all keen on backing up his successors. Many of them are excellent and useful souls, I know; but it is undeniable that the Church as a whole has sought power rather than truth. It has shut its eyes to facts and has fulminated against metapsychism and all its works, without troubling to inquire. The Roman Catholic attitude is well known; Mr. Raupert has told us often enough that the whole thing is diabolic, though some of us who have been investigators for decades have come across nothing to support the assertion. The Low Church Protestant organisations adopt a similar attitude, a brochure written by a Canon and recently published by their press being a pitiable example of bias and ignorance. The Dissenters are, perhaps, a trifle better. Dr. Frank Ballard, at least, knows his subject so far as reading goes, and perhaps the Rev. F. B. Meyer does also, for he is a member of the S.P.R. But even among Dissenters the subject is not much taken up. Our good parsons preach occasionally on immortality because it is the proper thing, but they do it as rarely as possible. And, naturally, they have to fall back on ancient texts or ingeniously-devised and well-sounding but almost meaningless verbiage about the conservation of values or Roycean survival of a form of manifestation of divine will. And meanwhile poor stricken mourners are asking for assurance that their loved ones live and are well and happy; and clergymen write to me—even to me who was damned and an outcast!—asking what they must say when their parishioners seek the consolations of religion! Verily, as in Milton's time, "the hungry sheep look up and are not fed."

From "these few remarks," as the rustic chairman is supposed to say, it will be clear that I am not biassed in favour of Church or cleric. I do not feel at all like helping to buttress a tottering structure which is mostly rotten and musty and moth-eaten. Of course a scholar can accept all the Creeds of any Church by skilful interpretation, but religion ought to be for ordinary people as well as for scholars, and for ordinary people the theological system of creeds is mostly meaningless or false. Ecclesiastical religion has become a fossil. I do not feel like trying to galvanise it into artificial activity.

And yet . . . and yet . . . I have no belief in ready-made religions. I sympathise more or less with many spiritual missions and higher-thought centres and ethical societies and theosophical lodges and what not, but I am not a member of any of them. They are often one-man shows, with the inevitable flavour of the individual's crankery about them—the tinge of his own special insanity, as saith Emerson. These are sports of too violent a nature, and are not fitted to survive. Moreover, they are too narrow. Religion must answer the wide and differing needs of many moods of many minds; it cannot exist on the basis of a special point, any more than a pyramid can stand on its apex. Consequently I see no religion possible, worthy to be so called, on the basis of the fact of survival alone. There must be more than that.

Having thus disowned the Churches and confessed my inability to see full salvation in any "fancy religion," I am left, like Wolfram, very much "alone." Alone as regards organisation, I admit, though far from alone in reality, I think, for there are many like-minded. What, then, is our duty? Or, rather, what is there that we conscientiously *can* do?

My own feeling is that we cannot do anything more useful

than a spreading of the knowledge we possess, as widely as possible, without any claim that it furnishes a basis for a fully satisfactory religion. It proves the preamble of all religions—the existence of a spiritual world—as Myers said, and thus opens a door into illimitable realms; a door which materialism had shut. And we may be content for the present to be its keepers, to hold it open against the materialistic forces which, though waning, still seek to close it: to hold it open till everybody is aware of the fact, and then it will perhaps stay so, of itself. We can each of us make our own religious scheme and satisfy our own religious emotions in such ways as seem most satisfactory to the individual. One will go to Westminster Cathedral and another to a Quakers' meeting, and each will go only for a part of what is provided. But that does not matter. Then, perhaps in a long time, the parts that nobody wants will atrophy, and somebody will arise strong enough to amputate them; and we—or those who will then be in our places—can then form a catholic Church which shall not belie its name.

That is for the far future. For the present and the immediate future, our job seems to be mainly that of leading our leaders and teaching our teachers—helping the Churches out of their materialism!

MEDIUMS AND NEWSPAPER CRITICS.

Mr. V. C. Desertis, the author of that standard work, "Psychic Philosophy as the Foundation of Natural Law," writes:—

If the "Daily Mail's" bright young men are starting out to rush in where angels (and men of science) fear to tread, they might at least acquire an elementary knowledge of the subject. They would then be aware that a person in semi-trance will accept any suggestion made to him, whether of terrapins or tom-fools. This "sensitiveness" is the condition *sine quâ non* of receiving any impression soever. Of course the cruelty of the interviewer no more occurred to him than it does to a savage who eats roast missionary!

I have had only one sitting with Mr. J. J. Vango, at which he described with complete accuracy a person who died abroad some years ago, whom he had never seen and to whose identity he had no clue; giving personal details, some of which were unknown to myself, but were instantly recognised by friends of the deceased.

I hold no brief for Mr. Vango; but if the interviewer brought to the séance the notion of facile unmasking of a fraud, and was ignorant that he was dealing with unseen but very potent realities, it is quite natural that he should have become an instance of how those who "investigate" in this temper find exactly what they seek. By some subtle means, whether by thought-transference or by the play of malevolent minds, they are made sport of precisely as this interviewer seems to have been, while the scientific and unbiassed truth-seeker, sifting grain from chaff, gradually discovers the unseen realities and the laws which govern them.

That is why—"exposures" notwithstanding—the movement goes on, and such men as Sir Arthur Conan Doyle, Sir Oliver Lodge and Sir William Barrett hand in their testimony to the facts.

I know nothing of this particular case, but as one who has had varied experiences of mediumship I would advise all mediums who are conscious of their own honesty to have a printed form stating exactly what they offer, with a blank space for a signed declaration of the true purpose of their visitor, and to insist upon its being filled up by anyone they do not personally know.

ASCEND AND OVERCOME.—That mystery of song, the skylark, that "feathered alleluia" which Oliver Wendell Holmes on his first visit to England said was the sight he most desired to see next to Queen Victoria, as there are neither Queens nor larks in America—the skylark rises always direct from the earth, never from a branch, and proclaims with swelling throat the Ascension lesson; he overcomes the earth, conquers the pull of gravitation, and ascends till the little dot in the blue sky is invisible, and only the rich trill of the mysterious song, chanting God's "Excelsior," tells you where he is. "I have overcome the earth," he sings to man. "Thoughts bound by materialism are to you what the law of gravitation is to me; the Christ-life in you is your ascending principle, as wings are mine. Ascend and overcome!"—"After Death, What?" by ARCHDEACON WILBERFORCE.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 1ST, 1887.)

NEW YEAR, 1887.—"The Christmas message of peace and goodwill is this year proclaimed to a world resounding with the tramp of armed men and deafened with the din of preparation for war. After nearly nineteen centuries of Christianity the anniversary of its birth finds every Christian nation in the old world busy in perfecting its drill and improving its armaments, under the influence of the dismal conviction that neither peaceful industry nor military precautions can long avert calamities greater than Paganism ever knew. It needs but the most cursory glance at what is going on in Europe to bring home to the mind the bitter irony of the occasion. Amid all the contradictory rumours that perplex the public mind, one thing stands out with unmistakable clearness, and that is the growing uneasiness in every European capital and the growing apprehension of imminent mischief in the best-informed quarters at home and abroad."

In these terms the journal which occupies the proud position of chief organ of opinion in the civilised world expresses itself on the outcome of our Christianity and civilisation.

GEORGE MILNER STEPHEN.—We have already announced the arrival in London of this gentleman, who has attracted a large amount of attention, both in Australia and America, by the cures that he has effected. His method is simply the laying on of hands, supplemented, if at all, only by administering magnetised water, or using some vehicle for magnetism to the patient.

Mr. Stephen comes of an old stock that offers some antecedent presumption against charlatanism, and he has had a legal training and a wide experience of men and things, which are some guarantee against mere emotional enthusiasm and credulity.

He was born in Somerset in 1812, and is one of the eminent family of lawyers of whom Mr. Justice Stephen is the best known just now. No less than eight of Mr. Stephen's family have raised themselves by energy and ability to the Bench in England and Australia. His brother, Sir Alfred Stephen, C.B., G.C.M.G., is now Lieutenant-Governor of New South Wales. He claims Leslie Stephen and Sir James Fitzjames Stephen as his cousins, to say nothing of many others of the Stephen family, all of whom are known to the world in some way or other.

Mr. G. M. Stephen himself has had a long and honourable career as a public man in South Australia, in Melbourne, and in Sydney, where he now has fixed his residence. He represented the largest constituency in Victoria, and sat in Parliament for some years.

THE TRUE NATURE OF SPIRIT LIFE.

Mr. J. Arthur Hill writes:—

"N. G. S." is arguing against theses which I do not maintain; as a matter of fact I find myself in close agreement with him. I believe that the next stage of life is as real to those in it as this is to us here, and that progress is gradual; but this does not conflict with the statement that the shedding of the body will cause a great difference to the spirit's experience: not a "radical" difference—I did not say that—but a difference involving, *e.g.*, the dropping of bodily pain and weakness, which to some of us will be a big and blessed difference indeed.

I have not time to explain the points in which "N. G. S." has misunderstood me—perhaps in consequence of a failure on my part to make my full meaning clear—or to argue the points on which we do disagree. But these latter are of minor importance.

THE PROSECUTION OF MRS. BROCKWAY.—This case was before Mr. Francis at the West London Police Court on Saturday last. Mr. Frampton, who appeared for the defence, asked for an adjournment, stating that he had only on the previous day been instructed by the British College of Psychic Science. He added that the evidence was very different from what he had expected, and, so far as he was concerned, it would be a waste of time for evidence to be taken at present. Mr. Barker for the prosecution offered no opposition, and the hearing was adjourned until Saturday, the 30th inst. Bail was allowed, two sureties of £200 each, for which two members of the College made themselves responsible, and Mrs. Brockway was released on undertaking not to "tell fortunes" in the interval.

REALISM AND THE LIFE BEYOND.

"N. G. S." writes:—

My very courteous critic, Mr. Constable, shakes his head over my observation that no community could exist where every individual created his own surroundings. He holds that we do actually each create our own surroundings, because, though there is one objective universe and one only, we sense it with slight, unimportant differences according to our separate idiosyncrasies. I should not describe this as "creation." In fact, my critic and I seem to be largely in agreement as to the meaning of a word. But this agreement I feel to be illusory and to rest on nothing more substantial than my ignorance of his philosophy. He gives us from time to time brief glimpses of his theory of things in staccato paragraphs. I suggest that he should now tell us briefly and plainly (as plainly as a philosopher may and keep his self-respect) what he conceives this objective universe to be and how we come to see it and feel it and know it.

He says we cannot "think the universe," and goes on to argue about it. But I cannot follow him here because I do not understand the expression "think the universe," which I take to be purely Constabular. I would remark only that our experience is not our "ideas about the universe," but our sensations derived from it. The transcendental experience referred to in the last paragraph (of feeling oneself ubiquitous and yet localised) has not come my way. The philosopher is fortunate who has such for the foundation of his philosophy.

THE END OF THE WAR.

NEW PROPHECY BY MME. DE THÈBES.

We take the following from the "Star" of the 22nd inst. Madame de Thèbes, it will be observed, is a "fortune-teller" on the large scale. She tells the fortunes of nations with a success sufficient to obtain for her a not unfavourable recognition in the Press:—

PARIS, Friday.

Mme. de Thèbes, the celebrated French clairvoyante, who among other things prophesied that the year 1916 would be a "hazy year," meaning that nothing decisive would happen, and that the Emperor of Austria would die, says that Germany will suffer internecine division, misery, butchery, and ruin.

Interviewed by a representative of the "Petit Parisien," who asked her when the war would end, she replied:—

"Unless the enemy Powers collapse suddenly through economic strain, famine, and misery, the war should end in the last days of spring or the beginning of the summer of 1917."

"The victors will be the Entente—that is certain. The end of the war will mark the triumph of justice and right."

"The victory of the Allies will be almost complete. I mean by that that it will be slightly different from the kind of victory reckoned upon to-day, but it will remain solid and definite, and will ensure the happiness and liberties of the peoples."

"There will be no more Germany as such, but instead a number of little Germanys."

"The Hohenzollerns will disappear. The sinister bandit chief will have vanished, or in the hour of defeat will be lying unconscious. His days are numbered, and he knows it."

"His family will be destroyed, and the high Prussian caste will perish by suicide, assassination, and ruin as a result of its insatiable appetite for crime."—Ex. Tel. Co.

INFLUENCES.—Like bodily conditions, mental states are frequently infectious; the disintegrating effect of one surminded worker in a workshop may be positively alarming. We know that an harmonious circle may be completely broken up by the intrusion of an objectionable personality, and in precisely the same manner the harmony of an office or a business may be established or marred by the influence of a dominating character. The power of sympathy is ever at work to make others respond to the thought-influences we send out; thought is vibratory, and each thought has its own type "wave" and tends to set up its counterpart sympathetic vibration in other minds which are attuned. Therefore, since we cannot keep the influence of our thoughts to ourselves, we should at least avoid entertaining a type of thought which could harm others. We should think hopefully, helpfully, and constructively. Then presently we shall find that the influence we carry round with us is an attractive one, that in helping ourselves to a more happy and cheerful outlook we are helping ourselves in a very subtle way, and that we are becoming the centre of a circle of good cheer.—H. ERNEST HUNT.